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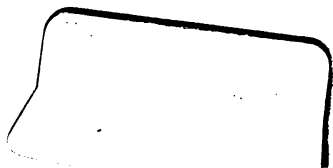
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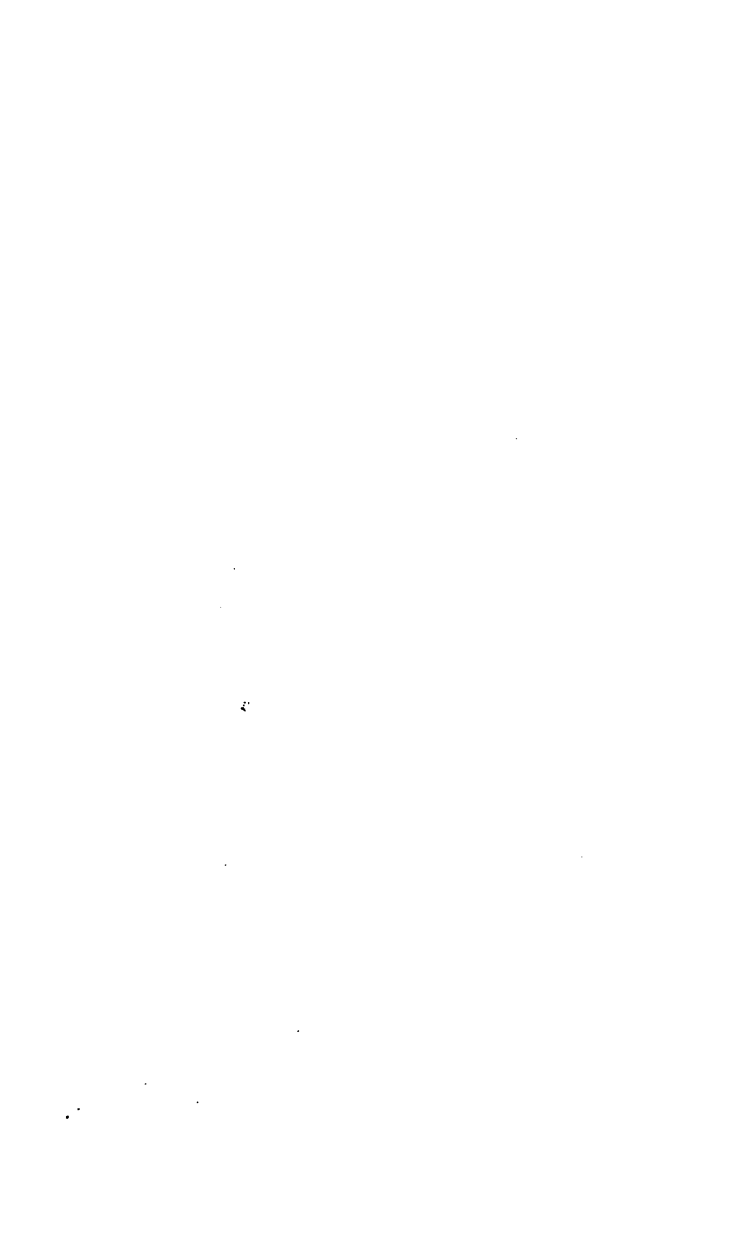
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A GUIDE
TO THE STUDY OF
THE HOLY SCRIPTURES,
IN THE FORM OF
A CATECHISM,
FOR THE USE OF YOUNG PERSONS.

BY
MRS. G. ARBUTHNOT.

“ All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ” 2nd TIMOTHY, chap. iii. 16.

London:
THOMAS HOGG, 25, EDGEWARE ROAD;
J. HATCHARD & SON, PICCADILLY;
RIVINGTONS, ST. PAUL'S CHURCH-YARD, AND
WATERLOO PLACE.

1839.

95.

T. HOGG, PRINTER, 25, EDGEWARE ROAD.



TO
THE RIGHT REVEREND FATHER IN GOD,
CHARLES LONGLEY, D. D.
LORD BISHOP OF RIPON,
This Volume,
IS INSCRIBED,
WITH SENTIMENTS OF
GRATITUDE AND RESPECT,
BY HIS LORDSHIP'S
OBLIGED AND FAITHFUL SERVANT,
AUGUSTA ARBUTHNOT.



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PREFACE.

THERE are, already, many publications for the use of Children on the HISTORY of the BIBLE, and the following little Work is not offered in competition with them, but rather as their companion. An acquaintance with the leading events of Sacred History is, doubtless, necessary to facilitate the Study of the Scriptures; but when a child is stored with such elementary knowledge, and is sufficiently advanced to learn from the Bible itself, some guide, which shall shew the intention of each book, its bearing and importance as part of the revealed Word of God, keeping in view the connexion and general scope of revelation, is

no less required for a clear understanding of the Sacred Volume.

Such instruction the following Catechism is intended to convey. It consists principally of questions on the leading features of the several Books: and explanations are interspersed where they appeared to be necessary, both of terms in frequent use, and on points of general information.

INTRODUCTORY CHAPTER.

Question : What is meant by the Bible ?

Answer : The book, which contains the Word of God.

Q. How is the Bible divided ?

A. Into the Old and New Testaments.

Q. What is the explanation of the word Testament ?

A. The original word in the languages in which the Scriptures were written is more generally rendered *Covenant*, and refers to the manner in which God, instead of simply requiring our obedience to His commands, has vouchsafed to bind himself to man by covenants, by which He engages to bestow His mercies on those who trust in His promises and fulfil their part of the obligations imposed on them by such covenants.

Q. What, then, is denoted by the terms *Old* and *New Testament* ?

A. The Old Testament relates chiefly to the

national Covenant made by God with His chosen people, the Jews. They were separated by the Law of Moses from surrounding Gentile nations; and they ignorantly believed that the Covenant which was promulgated to them, and which they received as the record of their Faith, would be fulfilled for their exclusive benefit.

But our Saviour Christ has taught us, that the original Covenant had reference to the whole human race. So wide an extension of God's mercies had not before been conceived. The Gospel afforded a *new* light to the world; and that part of the Scriptures which propounds the Christian religion is, therefore, called the *New Testament*.

Q. Do the two Covenants differ in reality from each other?

A. No: the Christian Dispensation is the fulfilment of God's first Promise, or Covenant.

Q. How were the books of the Old Testament divided by the Jews?

A. Into the *Law*, which contained the Pentateuch (a word derived from the Greek, signifying five books,) and which was also called "The Mosaic Dispensation."

The *Prophets*, comprising Joshua, Judges, Ruth, 1st and 2d of Samuel, 1st and 2d of Kings, 1st and

2d Chronicles, Isaiah, Jeremiah, and Lamentations, Ezekiel, Daniel, the twelve minor Prophets, Ezra, Nehemiah, and Esther.

The *Cetubim*, or *Hagiographa*, that is, Holy Writings, containing the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon.

Q. Where were these books kept?

A. They were deposited, as they were finished, in the Tabernacle, and afterwards in the Temple.

Q. Who settled the Canon* of the Old Testament after the return of the Jews from Babylon?

A. Ezra, with the assistance of the Great Synagogue.

Q. Who completed the Canon?

A. Simon the Just, High Priest. This Simon annexed the compositions of Ezra, and of Nehemiah and Malachi, which had been written after the death of Ezra.

Q. When did Simon live?

A. Three hundred years, A.C. (before Christ.)

Q. In what languages were the Old and New Testaments originally written?

* Canon signifies rule or law: applied to the Scriptures the term denotes those books which having, after diligent enquiry, been separated from the spurious or apocryphal (*doubtful*) writings, are received by the Church as the Word of God.

A. The Old Testament was written in the Hebrew Tongue, and the New Testament in the Greek.

Q. What became of the Hebrew Scriptures?

A. They were taken to Rome by Titus, when Jerusalem was destroyed, in the reign of the Roman Emperor, Vespasian, 70 years, A.D.

Q. What was the earliest Translation of The Old Testament?

A. The Greek Version, termed *The Septuagint*.

Q. By whom translated?

A. By the Jews. Ptolemy Philadelphus, 277 A.C. king of Egypt, wishing to obtain a copy of the Scriptures, sent to Eleazar, the High Priest, to appoint men capable of translating them.

Q. Whom did Eleazar appoint?

A. Six of each tribe, who went to Alexandria for the purpose.

Q. Why was the version called Septuagint?

A. From the Latin word Septuaginta, signifying 70, which refers to the number of men (72) employed in the work. (The word, Septuagint, is sometimes written thus, LXX.)

Q. Were there any other early translations of the Old Testament?

A. Yes : *the Targums*.

Q. When are they supposed to have been written?

A. The oldest, which comprises only the Penta-teuch, and the second, which is a version of the Prophets, are supposed to have been written about the time of our Saviour : there are six others of later origin, containing Versions or Paraphrases of the Law, and other parts of Scripture.

These Targums were translations from the Hebrew into the Chaldaic language for the benefit of those Jews who had forgotten the Hebrew tongue during their captivity at Babylon.

Q. When was the Canon of the New Testament, regulated

A. In the 2nd century after Christ, by a body of devout men, termed "*Fathers, of the Church*," who succeeded the Apostles as teachers and writers of the ancient Church of Christ. They first formed catalogues of the books ; and publicly acknowledged the writings of the Evangelists and Apostles to be of Divine authority.

Q. Name the most celebrated of the Fathers of the Church.

A. The Fathers of the Church are divided into two chief classes, Latin and Greek ; the most celebrated among the Greek Fathers are :—

CLEMENT, of Alexandria, 206, A.D.

ORIGEN, distinguished for his Homilies, *ob.* 254.

ATHANASIUS, *ob.* 373.

CHRYSOSTOM, *ob.* 407.

The most distinguished among the Latin Fathers are :—

AUGUSTINE, *ob.* 480.

AMBROSE, *ob.* 397.

JEROME, *ob.* 420. The profound knowledge of this learned man was most valuable to the Christian world. He was enabled to read the Bible in the original languages in which it was written ; and the result of his labours was, a Latin version of the Old Testament from the Hebrew, which version is the foundation of the *Vulgate*. This *Vulgate* became gradually received in the Western Church, and continues to be used by the Church of Rome.

Q. Name the other versions of the Old and New Testaments that were in use until the time of Jerome.

A. The *Old Vulgate*, or *Italic Version in Latin*, the Old Testament of which, had been translated into Latin from the Septuagint version.

The *Syriac*, completed in the 2nd century after Christ, and particularly celebrated for its fidelity.

Q. Where was the Syriac language spoken.

A. It was the language of Palestine when Christianity was first preached.

Q. When was the English translation of the Bible finally settled?

A. In the reign of James I., who appointed a body of learned men to make a faithful translation of the Old Testament from the Hebrew, and that of the New Testament from the Greek.

Q. When was this completed?

A. In the year 1611, A.D. The work having occupied three years.

Q. Had there been former attempts to translate the Scriptures?

A. Yes: during the previous century, learned men had been engaged in translating the Bible, but the Romanists were determined to thwart their endeavours to spread and preach the doctrine of the Reformation in Religion, and consequently nothing had been finally determined with respect to the Scriptures.

OF THE

CANON OF THE OLD TESTAMENT.

Of the First Five Books of the Bible.

Q. Where do you look for the History of the Jews, and of their Law?

A. In the Books of the Old Testament.

Q. Name the First Five Books.

A. Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,

These were collectively called “ The Pentateuch.”

Q. By whom were they written ?

A. By Moses, the Lawgiver of the Israelites.

THE BOOK OF GENESIS.

Q. What is the meaning of the word Genesis?

A. “ *Generation.*”

Q. With what does the Book open ?

A. With **THE CREATION OF THE WORLD**, 4004 A.C. ; the creation of man, of woman, and of every living creature.

Q. What was the first Spiritual Blessing bestowed upon the human race ?

A. The **INSTITUTION OF THE SABBATH**, on the the Seventh Day, when God rested from all His work which he had made.

Q. Who brought sin into the world ?

A. Our first parents, Adam and Eve.

Q. By whom were they tempted ?

A. Eve was tempted by the devil, in the shape of a serpent, who prevailed upon her to eat of the fruit of the tree of the knowledge of Good and Evil, contrary to the command of God ; and Adam was tempted by Eve.

Q. What punishment was inflicted upon all mankind for the disobedience of Adam and Eve.

A. The whole human race became subject to death.

Q. How were Adam and Eve punished at the time of their fall ?

A. They were turned out of Paradise.

Q. What promise did God, in His mercy, make to them ?

A. That " the seed of the woman should bruise

the serpent's head,"—by which is inferred, that God would send a Saviour into the world to destroy the works of the devil, and to save mankind from everlasting death.

Q. Who was that Saviour ?

A. Jesus Christ—the Son of God ; the seed of the woman (Eve).

Q. What remarkable event is related after the expulsion of our first parents from Paradise ?

A. The murder of Abel, their second son, by their first-born, Cain.

Q. What feeling in the breast of Cain led to the commission of this crime ?

A. Envy, because the Lord had not respect unto his offering, while he had respect to the sacrifice of Abel, which was offered in faith.

Q. You mention the word sacrifice : is this the first instance recorded of a sacrifice offered to God ?

A. Yes : but there is every reason to suppose that Adam had previously offered sacrifices, and the acceptance of Abel's offering proves that the rite was thus early instituted by Divine appointment.

Q. What was the intention of this Institution ?

A. Partly to denote man's entire dependence upon God ; but the Lord was also pleased to appoint sacrifices as the means by which his favour was to be

conciliated, and they pre-figured the perfect sacrifice of the death of Christ, and were acceptable by God, when offered in faith, of the promised Redeemer.

Q. Name the son of Eve from whom the genealogy of Jesus is traced in the Bible ?

A. Seth, born after the death of Abel.

Q. Were the descendants of Adam obedient to God?

A. No: the wickedness of men became so great, that God saw fit to destroy them.

Q. How were they destroyed ?

A. By a GENERAL DELUGE, 1656 years after the Creation, and 2348 A.C.

Q. Were there no exceptions to the general depravation of mankind ?

A. The Lord preserved a succession of holy persons among these Enoch, the seventh in descent from Adam, and Noah, who, with his family, were saved in the Ark when the rest of mankind was destroyed in the flood, are conspicuous.

Q. What is related of Enoch ?

A. In the Book of Genesis we are only informed, that " he walked with God, and he was not, for God took him," which is explained in St. Paul's Epistle to the Hebrews, c. xi. v. 5, that " he was translated, that he should not see death." But we learn in the General Epistle of St. Jude, that he was a

prophet ; he was probably sent by God to warn mankind of the approaching judgment, and to exhort them to repentance ; and from the fragment of his prophecies, preserved by St. Jude, we find that his predictions extended even to the second coming of Christ to judge the world.

Q. Was there no other prophet in these times ?

A. Noah was a "preacher of righteousness,"* and, probably, warned mankind of the approaching deluge.

Q. How long did it rain upon the earth ?

A. Forty days and nights.

Q. What is there remarkable with reference to this number forty ?

A. It is a period of frequent recurrence in Scripture, either of days or years.

Q. State the most remarkable instances of this recurrence.

A. Moses was in the Mount forty days : first, when he received the Law from God, and again, when he interceded for Israel after their sin in worshipping the golden calf.

The life of Moses is divided into three distinct periods, of forty years each :

Forty years he served in the Court of Pharoah,

* 2 Peter ii. 5.

Forty years he kept the flock of Jethro, his father-in-law, the Priest of Midian; and

Forty years he led the Israelites through the wilderness.

The heads of the Tribes of Israel, who were sent from the wilderness of Paran, returned after forty days.

The Israelites wandered forty years in the wilderness.

Elijah went, on the strength of the miraculous meat supplied to him by God, forty days and forty nights, unto Horeb, the Mount of God.

The prophet Ezekiel was compelled by God to bear symbolically the iniquity of the house of Judah forty days—each day for a year.*

Jonah communicated the sentence of God against Nineveh—"Yet forty days and Nineveh shall be overthrown."

Our Saviour fasted forty days and nights in the wilderness.

And, lastly, He ascended into heaven after being seen of his disciples forty days subsequently to His resurrection.

Q. What took place when the flood abated?

A. God entered into a Covenant with the righteous Patriarch and his posterity; and assigned the rainbow

as a token that he would not again destroy the world by a flood of waters.

Q. Name Noah's Sons.

A. Shem, who re-peopled Asia.

Ham, „ „ Africa.

Japhet „ „ Europe.

Q. What is said of Shem?

A. The Messiah came in regular descent from Shem, whose genealogy is traced back to Seth.

Q. Did God, after the flood, renew his promise of a Saviour?

A. Yes: to Abraham, the ninth in descent from Shem. "I will make of thee a great nation, and in thee shall all the families of the earth be blessed."

Q. What was required of Abraham by God?

A. That he should remove to the land of Canaan; as his seed was to possess that land.

Q. What was the removal termed?

A. THE CALLING OF ABRAHAM to be the father of God's chosen people.

Q. When did that event take place?

A. In 1921, A.C.

Q. Why did God change Abram's name to that of Abraham, when he was called by God?

A. Because Abram signified High Father, whereas Abraham signifies Father of a great multitude.

Q. What rite did God institute as a sign of a covenant between Himself and the seed of Abraham.

A. Circumcision — for which rite the Sacrament of Baptism is substituted in the Christian Church.

Q. Name the child granted to Abraham and Sarah in their old age ?

A. Isaac, termed the Child of Promise.

Q. What command did Abraham receive from God with respect to Isaac as a trial of his faith?

A. That he should offer his son for a burnt-offering.

Q. Was Isaac sacrificed ?

A. No : the command was given as a trial of Abraham's faith — and when he had stretched forth his hand to slay his son, God called to him to desist, and provided a ram for a burnt offering.

Q. You have read in your Bible that God had promised to Abraham that he would establish his covenant with Isaac ; trusting, as Abraham did, in this promise, did he really believe that God would permit him to slay Isaac, and thus apparently prevent its fulfilment ?

A. Yes : but he implicitly obeyed the command of God, because “ he accounted that God was able to raise Isaac up even from the dead,”* and herein was his faith proved.

* Hebrews xi. 19.

Q. Where did this transaction take place ?

A. In the land of Moriah, upon a mountain pointed out by God.

Q. Where was the land of Moriah situated ?

A. In that part of Judea in which Jerusalem was afterwards built. It is related in the 2nd of Chronicles, ch. iii. v. 1. that Solomon built the house of the Lord in Mount Moriah ; and the place which God had pointed out to Abraham is supposed to have been Mount Calvary, the site of our Saviour's crucifixion.

Q. What event is pre-figured by this transaction ?

A. It is a type of the offering of our Saviour.

Q. What is the meaning of the word type ?

A. In Scriptural language, it means that by which something future is pre-figured, and the future event, or person pre-figured is termed the anti-type. Thus the principal features in the account of the offering of Isaac bear a strong resemblance to the history of the sacrifice of Christ, the events being evidently over-ruled by Providence with that view. The offering of Isaac is therefore the type, of which the offering of Christ is the anti-type.

Q. Wherein does this resemblance principally consist ?

A. Isaac was the only son of his father, and was the child of promise : we have seen that the very spot

of his intended offering was probably the same as that on which our Saviour afterwards suffered : Abraham reached the appointed spot on the third day after he received the command ; his son was during that time as it were dead to him, and the period corresponds with that during which our Saviour lay in the tomb.

Q. Do we meet with any other remarkable type of Christ in the history of Abraham ?

A. That of Melchizedek, to whom, as priest of the Most High God, Abraham gave tithes of all his spoil, on his return from his victory over the four kings.

Q. What do we learn of this remarkable person in different parts of the Scriptures ?

A. The short account of him introduced in Genesis appears to have a peculiar meaning. He is never again mentioned in Scripture, except in the 110th Psalm, in which David prophesies of Christ as “ a Priest for ever after the order of Melchizedek,” and in St. Paul’s Epistle to the Hebrews, in which he confirms this application of the type.

Melchizedek is eminently typical of Christ : his name is interpreted *King of Righteousness*, and he was king of Salem, which signifies *Peace*,* both being titles of the Messiah ;† Salem being also consi-

* Hebrews vii. 2.

† Isaiah ix. 6. Jeremiah xxiii. 6.

dered identical with Jerusalem : he united the kingly and priestly offices, in which he had no predecessor or successor : it is remarkable, that when he blessed Abraham “ he brought forth bread and wine,” the elements of the Lord’s Supper ; and the obscurity which attends his history strengthens the type, since the inquiry may be made respecting him, with equal force as respecting Christ, “ Who can declare his generation.”*

Q. Had Abraham any other child ?

A. Ishmael, the son of Hagar, the bondswoman, from whom the Arabians are descended.

Q. What does St. Paul say of the two sons of Abraham in his Epistle to the Galatians, chapter iv. ?

A. That they were designed to represent the Two Covenants of the Law, and of the Gospel ; the former a state of Bondage, the latter of Freedom.

Q. Who was the wife of Isaac ?

A. Rebekah.

Q. Who were the sons of Isaac and Rebekah ?

A. Esau and Jacob, twin sons.

Q. What remarkable circumstance attended their birth ?

* Isaiah, liii. 8.

A. The children struggled together for the mastery, and the Lord being inquired of by Rebekah, foretold that the elder should serve the younger.

Q. How was this prediction verified?

A. Esau, who was a profane person, despising his birthright, sold it to Jacob for a mess of pottage, and Jacob, by subtlety, obtained his father's blessing, in which, it was predicted that he should be lord over his brethren, and that his mother's sons should bow down to him. The descendants of Jacob, the Israelites, and the descendants of Esau, the Edomites or Idumeans, struggled together for many years, but the former ultimately prevailed; and the prediction is fully accomplished in all the nations of the earth being blessed in the seed of Jacob, while the descendants of Esau exist no longer as a nation.

Q. When was the name of Jacob changed to Israel, and what do the two names signify?

A. The name of Jacob signifies he that supplants, and was changed by God to Israel, signifying, 'a Prince with God,' when he wrestled with the Angel at Peniel; for the Lord said, that as a Prince he had power with God and had prevailed. The name of Israel was afterwards confirmed at Bethel, where he built an altar to the Lord, and where God renewed His covenant with him.

Q. What is the signification of the name Peniel, and on what account did Jacob so call the place where he had wrestled with the Angel?

A. Peniel signifies Vision of God, and the place was so called by Jacob, "because he had seen God face to face, and his life was preserved."

Q. Who, then, was the Angel with whom he wrestled?

A. The Son of God; the second person in the Holy Trinity. We are taught, "No man hath seen God at any time; the only Begotten Son, which is in the Bosom of the Father, He hath declared him."* When, therefore, it is stated in the Bible, that God has appeared to man, He can but have appeared in the person of His Eternal Son.

Q. State any other remarkable instances in which the Son of God has thus personally appeared, in anticipation of His incarnation or coming in the flesh?

A. He was the Creator of the World; for though He is not distinguished from the Father in the account of the Creation, in Genesis, we learn from St. John, that "all things were made by Him:" and St. Paul† also says, "that God made the worlds by the Son." He appeared several times to Abraham; to Moses, first in the

* John i, 18.

† Heb. i, 2.

burning bush, and again on Mount Sinai; to Balaam, as he journeyed at the call of Balak, when his ass was miraculously gifted with speech; to Joshua, as the Captain of the Lord's Host; to Gideon; and to Manoah and his wife, the parents of Sampson; and when Nebuchadnezzar had cast Shadrach, Meshec, and Abednego, bound, into the fiery furnace, he exclaimed, that " he saw *four* men, loose, walking in the midst of the fire, and the form of the fourth was like the *Son of God*."

Q. What event is recorded in the concluding part of Genesis?

A. The death and burial of Jacob, who had previously called his sons before him to receive his blessing, and to hear the predictions, which he uttered by Divine inspiration, concerning their posterity.

Q. Which is the most remarkable of these prophetic blessings?

A. That which relates to Judah, who, though the fourthson, is preferred before his brethren, and of whom it is predicted that the " sceptre shall not depart from Judah, nor a lawgiver from between his feet, *until Shiloh come*, and unto him shall the gathering of the people be."

Q. How has this prophecy been fulfilled?

A. Judah acquired and retained authority over the

other tribes;—David and Solomon, from whom Christ descended in a direct line, were of the tribe of Judah: that tribe, therefore, gave kings to the whole nation. Its authority over the ten tribes (afterwards distinguished from Judah by the name of Israel), was indeed for a time suspended on the death of Solomon; yet after the captivity, the tribes of Israel lost even their name; their small remnant, which was not dispersed among other nations, became incorporated with the Jews (Judah), by which title the whole nation is now distinguished. On their return from Babylon, though their power never equalled their former eminence, the Jews still possessed great authority as a nation; but shortly after the crucifixion of the Messiah, predicted under the term Shiloh, this authority was greatly abridged, and was soon utterly subverted by the destruction of Jerusalem by the Romans.

Q. From whom were the Twelve Tribes or families of Israel descended?

A. From the twelve sons of Jacob.

Q. Name them?

A. Reuben.

Simeon.

Levi. The priests were always to be of the tribe of Levi.

Judah. From this tribe our Saviour came.

Dan.

Naphtali.

Gad.

Asher.

Issachar.

Zebulon.

Joseph.

Benjamin.

Q. Did the descendants of Joseph form a tribe distinguished by his name ?

A. No: when Jacob blessed the two sons of Joseph, Ephraim and Manasseh, he took them as his own. They were considered, therefore, patriarchs of their posterity, who in the division of the Land of Canaan inherited as half tribes.

Q. What person and events are pre-figured in the history of Joseph ?

A. He was a type of Christ.

Q. In what respect ?

A. In the enmity borne by his brethren against him on account of the affection evinced for him by his father; in his consequent unmerited sufferings; and in his ultimate exaltation for the salvation of

those who had rejected him, after he had gone down into the pit and been considered as dead.

Q. With what does the Book of Genesis close?

A. With the death of Joseph in Egypt, whither he had been sold by his brethren. The account of the journey of Jacob and his family, consisting of sixty-six persons, into Egypt; and the settlement of the Israelites in that country, 1706 A.C., also occupy the remaining chapters of the Book of Genesis.

Q. From what time do you date the 430 years that the Israelites were said to be in Egypt?

A. From the time of Abraham to that of Moses, 1491 A.C.

THE BOOK OF EXODUS.

Q. What is the meaning of the word Exodus ?

A. This title, derived from the Septuagint, signifies "*The Departure*;" because the departure of Israel out of Egypt is the subject of the Book of Exodus.

Q. With what does the Book of Exodus open ?

A. The history of the birth, and calling of Moses to release the Israelites from Egyptian bondage.

Q. Of whom was Moses a type ?

A. Of Christ.

Q. In what points did he peculiarly resemble Christ ?

A. Moses, prophesying of Christ, said to the Israelites, "the Lord thy God will raise unto thee a prophet from the midst of thee, of thy brethren, *like unto me.*" * This similarity is discovered in all the leading features of his life. Like our blessed Lord, he was born in the reign of a tyrant, by whom his life was sought in his infancy: like our Saviour, also, he rejected "the kingdoms of this world, and the

* Deuteronomy xviii. 15; see also Acts iii. 22.

glory of them ; ” and devoted himself to the salvation of his people : he was opposed by those whom he ultimately redeemed from bondage : “ he* was very meek above all men which were upon the face of the earth : ” but he was more eminently the type of Christ, from the circumstance of his having promulgated a new Covenant from God, and of his having stood as mediator between God and Israel, like as Christ is the Mediator between God and His redeemed people.

Q. Who opposed the departure of the Israelites out of Egypt ?

A. King Pharaoh, who was warned repeatedly by Moses, of God’s commands, that he should let His people go.

Q. What was the result of Pharaoh’s obstinate defiance ?

Q. Those awful judgments, termed the Ten Plagues, inflicted on Egypt to shew the power and glory of Jehovah, the true God, for the benefit of future generations.

Q. Name the Ten Plagues ?

A. That of the river of Egypt being turned into blood.

* Numbers xii. 3.

The Plague of Frogs.

- „ „ of Lice.
- „ „ of Flies.
- „ „ of the Murrain upon the Cattle.
- „ „ of Boils.
- „ „ of Hail.
- „ „ of Locusts.
- „ „ of Darkness.

The Death of the first-born throughout the land of Egypt, by which the Egyptians were punished for murdering the children of the Israelites, and for keeping that nation, or God's first-born (as God was pleased to call the Israelitish nation), in bondage.

Q. What sacred festival was instituted by God immediately before the departure of the Israelites?

A. That of **THE PASSOVER**; to be then celebrated as a token of their temporal deliverance by the Angel of the Lord passing over the houses of the Israelites, and as a pre-figuration of redemption by the promised Saviour. The observance of the Passover at the awful moment at which it was instituted was an open avowal to the Egyptians of the relation of Jehovah to His people, Israel.*

* For a further account of the Passover, see the chapter on the Jewish Feasts, page 59.

Q. What was the conduct of Pharaoh after the infliction of the last tremendous Plague ?

A. He called for Moses and his brother Aaron, by night, desiring them to let the people go, that they might serve the Lord. This event happened 1491 years A.C.

Q. How had the Israelites increased during their sojourn in Egypt ?

A. Their numbers amounted to 600,000 souls.

Q. How were the people guided out of Egypt ?

A. " The Lord went before them by day in a *pillar of a cloud*, to lead them by the way; and by night in a *pillar of fire*, to give them light." This pillar was emblematical of the support afforded by the Lord to His true people.

Q. What became of Pharaoh ?

A. God suffered Pharaoh's heart to be hardened, and this wicked king followed the Israelites into the Red Sea, where himself and his host were drowned. By this circumstance, the terror of the Lord's anger was declared to the world; and the spirit of the Egyptians was so broken, that they did not again attempt to pursue Israel.

Q. What became of the Israelites after crossing the Red Sea ?

A. They entered the wilderness of Shur, and

immediately began to murmur. First for water, then for bread.

Q. Did the Lord hear them?

A. The Lord forgave them, as their distress was great. He sent them Manna from Heaven, which Manna, was a type of Christ, the Living Bread, "who came down from Heaven to give life to the world:"* and on the sixth day an additional miracle was performed by a double quantity of food being rained from Heaven, that the Israelites might be enabled to rest on the sabbath.

Q. What remarkable and solemn events took place when the Israelites arrived in the wilderness of Sinai?

A. Moses was called up by the Lord to the Mount Sinai, and was charged to deliver unto the people the gracious message, that if they would keep God's covenant and obey Him, they should be to Him "a peculiar treasure, an holy nation." Throughout this transaction, the Lord revealed himself in tremendous majesty. His presence was indicated by thunders and lightnings, and a thick cloud upon the Mount, and the voice of a trumpet, exceeding loud, so that all the people trembled; and God himself spake the TEN COMMANDMENTS from the Mount, A.C. 1491.

* John vi, 33.

Q. What considerations are forced upon us by this account of the awful manifestation of the Lord's majesty when he delivered the law?

A. The Covenant of Israel was a covenant of works; and by these terrors the Lord evinced, how dreadful it would be for those who should break that Covenant to fall into the hands of the living God.

Q. Give another name for the Commandments?

A. The *Decalogue*, (a word derived from the Greek.)

Q. Were not the Laws of the Jews pronounced to them at the same time that the Commandments were given?

A. Yes: They were in three divisions.

The Moral Law, which comprised the Commandments;

The Ceremonial Law, which related to Religious rites and services;

The Civil Law, which related to the government, &c. of the Israelites.

Q. What other Institutions were also settled?

A. That of the Sabbatical year,* and also the three great Annual Feasts, viz.:—

* See page 62.

Of Unleavened Bread, or Passover,
Of Harvest, or Pentecost,*
Of Ingathering, or Tabernacles.

Q. Did God give Moses permission to appoint persons to assist him in the management of the people?

A. Yes: Seventy Elders were appointed, who were gifted by God with the Holy Spirit. It is thought that this was the foundation of the great national council of the Jews, called in future ages, The Sanhedrim.

Q. What was the first act of Moses after the Laws were delivered to the people?

A. He ratified the covenant with sacrifices and sprinkling of blood, thereby intimating to them, that no one could be admitted into a covenant with God but through the shedding of blood. This was again a type of the manner in which the true Israelites are admitted, through the atoning blood of Christ.

Q. Continue the history of Moses?

A. He again ascended the Mount, where he remained forty days and nights. During that time he received from God the Testimony—or Commandments, written on two tables of stone, and was also

* See page 60.

directed how to erect a *Tabernacle* or *Tent* for religious worship. The sacred furniture that was required was also regulated by God. For 140 years after the settlement of the Israelites in Canaan, they had no other sanctuary than a moveable tent.

Q. What directions did Moses receive concerning the Commandments ?

A. That they were to be placed in *an Ark*, above which was to be the Propitiatory, or *Mercy Seat* ; at each end of the Mercy Seat was a cherub, and the Glory of God, the symbol of the Divine Presence, appeared between the cherubim.

Q. What word denotes glory of God ?

A. *Shekinah*.

Q. Give the particulars of the interior of the Tabernacle.

A. Within the Tabernacle was suspended a veil to divide the Holy Place, or 1st Tabernacle, from the Holy of Holies, or Sanctuary, in which most sacred spot was to be put the Ark of the Covenant, and into which none but the High Priest might enter. Before the Ark, the blood of sacrifices was sprinkled on the day of atonement.

Q. What stood in the Holy Place ?

A. The golden candlestick, with seven lamps.

The Altar of Incense, where the priests offered incense.

The table of Shew Bread.

Q. What was “ round about ” the Tabernacle ?

A. An oblong court, in which, and opposite to the entrance, stood the Altar of Burnt Offerings; this altar had, at the four corners, four parts like horns. Near to the altar, stood a brazen vessel, (the brazen sea) in which the priests washed before they offered sacrifices.

Q. What was there peculiarly striking in the Holy Garments, that God directed should be worn by the High Priest ?

A. The breast-plate of Judgment. In this were placed two precious stones called *Urim* and *Thummim*, signifying light and perfection. By the illumined appearance that these stones at times assumed, the High Priest understood the will of God towards His people.

Q. Describe another part of the dress that was conspicuous ?

A. A plate of gold placed on the forehead, called the Holy Crown. The inscription on the golden plate was—“ Holiness to the Lord,” which signified that the people were not to adore the High Priest, but to ascribe holiness to the Lord only.

Q. What occurred whilst Moses was yet in the Mount?

A. The people made a golden calf, and worshipped it, but through the earnest intercession of Moses, the Lord forgave their sin, and restored to Moses the tables of stone which he, in his agony, had broken asunder.

Q. With what does the Book of Exodus close?

A. With the rearing up of the Tabernacle—with the appointment of the Priesthood from the tribe of Levi—and with God's acceptance of the services of His people, and His reconciliation to them: "So
" Moses finished the work—then a cloud covered the
" tent of the congregation, and the glory of the Lord
" filled the Tabernacle."

THE BOOK OF LEVITICUS.

Q. Why is the Book of Leviticus so called, and what does it contain ?

A. It is so called because it records the consecration of Aaron and his sons, who were of the tribe of Levi ; and confirms the Priesthood to his descendants. It contains also particular directions respecting their various ministrations ; it relates the awful death of Nadab and Abihu, sons of Aaron, who were slain immediately after their consecration, by fire from the Lord for offering incense with strange fire, by which they evinced great irreverence for His Institution ; and it recounts the Ceremonial Law, for the observance of the nation, with some instructions of a moral nature.

Q. With what does the Book open ?

A. With particular directions respecting the offering of sacrifices.

Q. As sacrifices had been offered to the Lord from

the time of the fall of Adam, and their object was generally understood, what was the intention of these regulations?

A. In making this people the peculiar depository of the revealed Word of God, it was necessary to establish particular laws respecting the mode in which he was to be worshipped by them, with the view of preventing the introduction of superstitious observances, or of any practices calculated to impair the integrity of His institutions. And these laws were connected with the exclusive appointment of the family of Aaron to the Priesthood, and were, in various ways, typical of Christ.

Q. Give a general account of the nature of the regulations established with respect to offerings and sacrifices by the Levitical Law?

A. Precise directions were given as to the description of animals which might be sacrificed, and to the manner in which they were to be slain and offered on the altar. The forms varied according to the nature of the offerings. Of these there were two distinct sorts, the *Peace Offerings*, and the *Sin Offerings*. By the first, the bounty of God was acknowledged, and a continuance of his blessings sought.

By the second, atonement was made for sin, and reconciliation with God obtained.

Q. Describe the distinction between the religious observances which related to the moral condition of man, from those which related to defilement incurred under the Ceremonial Law?

A. The sacrifices offered in expiation of moral guilt, had direct reference to, and dependence upon the atonement of Christ; and were efficacious only as shadows of his sacrifice, “for it is not possible that the blood of bulls and of goats should take away sins.” *

But the offerings prescribed for removing defilement, under the Ceremonial Law, were in themselves effectual for their object, and “sanctified to the purifying of the flesh.” † Such defilements did not partake of the nature of moral guilt, and God, who thought fit for wise purposes to attach penal consequences to them, appointed at the same time the means by which the pollution was to be removed. The whole were, however, “shadows of things to come.” The unclean person, especially the leper, typified the state of a sinner separated from God and the communion of saints; and the means by which

* Heb. x. 4.

† Heb. ix. 14.

he was cleansed, pre-figured the reconciliation of sinners by " the blood of Christ which cleanseth us from all sin." *

Q. With what was every meat-offering to be seasoned ?

A. With salt.

Q. Of what was salt the emblem ?

A. At feasts, in Eastern countries, salt was considered an emblem of friendship ; in offering it therefore to the Lord with the sacrifices, it may denote that sinners thus became reconciled to Him ; salt, also, is incorruptible, and preserves meats which are seasoned with it, and its use in sacrifices intimates that the reconciliation purchased by the blood of the Redeemer will endure for ever.

Q. In what respect was the High Priest typical of Christ ?

A. He was the typical Mediator between God and the people. If he sinned, he was required to offer a sin-offering without the camp: thus Christ, who became sin or a sin-offering for us, suffered without the gate of Jerusalem.

Q. What sacrifice was peculiarly typical of the Christian atonement ?

* 1 John i. 7.

A. That offered by the High Priest when he entered annually on the tenth day of the seventh month into the sanctuary, to make atonement for himself and the people. The two goats presented to the Lord on that solemn occasion were symbolical both of the death and resurrection of Christ: that which was slain, of His death; and the *Scape-Goat* (who bare the confessed sins of the people to a separate place,) of His Resurrection. St. Paul, in the Hebrews,* dwells particularly on this ceremony as a figure for the time then present which is fulfilled by the entrance "Of Christ into the Holy Place, having obtained eternal redemption for us."

Q. Of the laws given to the Israelites, were there any, besides those relating to religious ceremonials, which were peculiar to them as a nation?

A. Yes: the restrictions relating to the clean and unclean meats. The tendency of these laws, as well as of those which forbid the Israelites from intermarrying with strangers, was to check their intercourse with surrounding nations, and preserve them "a peculiar people." Thus St. Peter's vision,† in which it was shewn to him that the distinction between clean and unclean meats was annulled, intimated in

* Chap. ix.

† Acts x.

fact that the national covenant was abrogated, and prepared him for the preaching of the Gospel to the Gentiles.

Q. Are there any prophecies contained in this Book ?

A. The 26th chapter; in which the Israelites are incited to obedience by promises of every blessing, but which denounces the most awful judgments of the Lord against them as a nation if they should break his commandments, is prophetic in its curses; and the condition of the Jewish nation at this day, scattered throughout the world, yet a distinct people, and the now desolate state of the land they once inhabited, which then "flowed with milk and honey," attest the truth of the Divine word.

A. What is the last injunction contained in this book ?

A. That relating to the tithe of the land and of the herd or flocks, which is emphatically termed "the Lord's—holy to the Lord." Those who laboured in the word and doctrine of the Lord, the Priests and Levites, were maintained by the tithe. Our Saviour, when he sent forth the seventy disciples, pronounced "the labourer worthy of the hire;"* and St. Paul,

* Luke x. 7, Matthew x. 10.

in his First Epistle to Timothy,* quotes this expression, referring to the Elders who laboured in the Church. This, together with the circumstance of Abraham having previously given tithes to Melchizedek, proves the principle, that those who take charge of our spiritual concerns are entitled to a maintenance from the fruit of our labour, to be of general application to the *Church of God*, and not merely a Jewish institution.

* 1 Timothy, v. 18.

N. B.—For the Sabbatical Year, and Year of Jubilee, see the Chapter on “Feasts and Festivals,” page 62.

THE BOOK OF NUMBERS.

Q. From whence does this Book derive its name ?

A. From the repeated “ *numbering* ” of the Israelites and of the Levites, which it records.

Q. What is the first important transaction related ?

A. The arrangement for the encampment of the twelve tribes.

Q. What was there remarkable in this arrangement ?

A. That the tribe of Judah had the precedence according to the prophecy of Jacob ; and, also, that the children of Joseph (according to the same prophecy) were to be distinct, Ephraim being placed first.

Q. What was allotted to the Levites ?

A. The care of the Tabernacle and its furniture. This charge was divided between the three sons of Levi, Gershon, Kohath, and Merari.

Q. Now continue the history of the Israelites as related in the book of Numbers.

A. They remained a year in the wilderness of

Sinai. They next journeyed to Paran under the guidance of the Lord ; but although thus evidently under His protection, they displeased Him by their complaints, and at Taberah the guilty murmurers were consumed by fire from heaven. Hardly was this fire quenched, in compliance with the prayer of Moses, than they again evinced discontent ; and despising the manna with which they were miraculously supplied, they lusted for flesh and pined for the luxuries of Egypt. In this instance a compliance with their prayer was the means of their punishment ; for the Lord sent them quails in such numbers that they became loathsome to them, and they were smitten with a very great plague. God named the place where this happened Kibroth-Hataavah, which signifies the graves of lust.

Q. Did these repeated judgments subdue their rebellious hearts, or did they relapse into discontent ?

A. They again tempted the Lord when the Twelve Heads of the tribes returned from searching the land of Canaan, and listening to the discouraging reports of ten of these men, they sought to stone the other two, Joshua and Caleb, as well as Moses and Aaron, intending to make to themselves a captain, and to return to Egypt. But they were restrained by the

appearance of the Glory of the Lord in the Tabernacle, who decreed, as a punishment for their sin, that they should wander forty years in the wilderness; "He swore in his wrath that they should not enter into his rest,"* but that the promised land should be known by their children. The ten men also who had induced the people to murmur, were slain by a plague.

Q. Were they humbled when they heard this sentence?

A. They mourned greatly; but so far from being truly humbled, they presumed to go up against the Amalekites and Canaanites, though the Lord would not now go with them; and they were, in consequence, defeated with a great slaughter.

Q. In what year did this occurrence take place, and from what period did the term of the wandering of the Israelites in the wilderness date?

A. In the year A.C. 1490, and the 40 years of their wanderings date from the previous year, in which they quitted Egypt.

Q. What application does St. Paul make of the exclusion of this generation of Israel from the *rest* of the Lord?

A. He shews† that the rest promised in the land

* Psalm xc.

† Hebrews iii. and iv.

of Canaan, was a figure of the eternal rest prepared for the people of God by their Redeemer; and warns us to fear lest any, who have a promise left of entering into that rest, should, like the Israelites, who did not profit by the word preached to them by Moses, fall after the same example of unbelief.

Q. What is the next event recorded in this book?

A. The rebellion of Korah, Dathan, and Abiram, who, in contempt of God's institution, aspired to the Priesthood, for which crime they were consumed by the Lord, and their adherents were swallowed up alive by the earth in the sight of the whole congregation. From this occurrence, there is a break in the history; and it is not resumed until the year A. C. 1453, when the Israelites are introduced to us at *Meribah*, in the desert of Zin, gathering themselves together against Moses and Aaron because there was no water. On this occasion Moses was guilty of disobedience to the command of God, and instead of speaking to the rock that it should bring forth water, he struck it twice with his rod in anger.

Q. What was the crime imputed to him and Aaron, and what was the punishment incurred?

A. God, who knoweth the secrets of the heart of man, discovered that they were both guilty of want of faith on this occasion, and "because they believed

him not, to sanctify Him in the eyes of the children of Israel," decreed that they should not bring the congregation into the land which the Lord had given them. The death of Aaron took place that same year at Mount Hor.

Q. What circumstance is related of the Israelites on their journeying from Mount Hor?

A. They again evinced a rebellious spirit, whereupon, fiery serpents were sent amongst them that they died.

Q. Had the Lord compassion on those that were sensible of their sins?

A. Yes: He commanded Moses to set up a *brazen serpent* on a pole; and to this, they who were bitten were directed to look. This serpent was an evident type of the Crucifixion of Christ. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life."*

Q. Continue the history of the journeyings of the Israelites.

A. As they drew near unto Canaan, they approached the territory of the Edomites (the descendants of Esau). Moses demanded permission to pass through;

* John iii. 4, 15.

this was refused, which proved that the old enmity of Esau to Jacob was kept up by his descendants.

The Israelites were afterwards suffered to conquer Sion and Og, kings of the Amorites, probably on account of the wickedness of that nation; on hearing which, Balak, the king of Moab, being sore afraid of them, sent to Balaam, a prophet of the true God, to curse them.

Q. You are, of course, acquainted with the history of this transaction: state its particular features.*

A. Balaam, though a wicked man, and evidently desirous of acquiring the reward offered by Balak if he should curse the Israelites, was constrained to speak the word that God put into his mouth. By the use of beautiful metaphors he shewed the nation to be under the immediate protection of the Most High, and predicted their future greatness, and their conquests over their enemies, and, under the emblems of a “*Star* coming out of Jacob, and a *Sceptre* rising out of Israel,” foretold the kingdom of Christ: Balaam uttered also some wonderful predictions respecting the surrounding nations, extending far into futurity; one, which, under the figure of ships from the coast of

* Number xxii.

Chittim, to perish for ever after they had afflicted Asshur* and Eber†, predicts, as is generally supposed, the final destruction of Rome, remains to be fulfilled: the rest have been already remarkably accomplished.

Q. What further do we hear of Balaam ?

A. By his wicked counsel the Israelites were seduced into the idolatrous feasts of Moab and Midian, in order that they might bring on themselves the curse which all the divinations of Balak and this prophet had failed to procure. The guilty Israelites did indeed suffer the judgment of God, and 24,000 perished by the plague, but the previous sentence of the Lord that this generation should perish before their posterity could enter the promised land, was thus completed, and Balaam, instead of enjoying the promotion he coveted, perished the same year in the exterminating war which Israel was directed to carry on against the Midianites.

Q. What command is given with respect to the Levites towards the close of this Book ?

A. That the Israelites should give of their possessions, each tribe according to the extent of its inheritance, forty-eight cities with their suburbs for the Levites to dwell in : the object of which arrangement

* Assyria.

† The Hebrews.

appears to have been that all might have religious instructors within a convenient distance.

Q. Was any prophecy thus fulfilled ?

A. That contained in Jacob's blessing on his sons, in which he foretold of Simeon and Levi that he would divide them in Jacob and scatter them in Israel. This sentence was uttered as a mark of his abhorrence of the revengeful cruelty they had practised in the case of the Sechemites ; but though the prediction must needs be fulfilled, the Lord converted it into a blessing in the case of Levi, by calling the Levites to the Service of the Tabernacle, in consequence of their zeal on the Lord's side against the worshippers of the golden calf : the tribe of Simeon, on the other hand had only a portion within the lot Judah, whence many of them went in quest of other settlements, and were thus divided in Jacob.

THE BOOK OF DEUTERONOMY.

Q. What is the meaning of the word Deuteronomy ?

A. *A repetition of the Law.*

Q. Why was a repetition necessary ?

A. Moses was required to enforce and to explain the Laws to a new generation ; and to remind them of the Lord's dealings with their fathers, and of their past rebellions. He, furthermore, set before them blessings and curses pronounced from Mounts Ebal and Gerizim. The blessings of prosperity, temporal advancement, and spiritual privileges, were granted to the Israelites so long as they adhered to the worship of God, and continued obedient to Him. The nation having disregarded the blessings, the curses, predicted by Moses, have been awfully fulfilled, as the following recapitulation of some of the prophecies and their fulfilment, demonstrates ;

Chap. xxviii. v. 24—" The Lord shall make the rain of thy land powder and dust."

A drought of this kind occurred in the reign of king Ahab.

V. 25, " Smitten before thine enemies." The Assyrians carried away the ten tribes.

V. 28, " The Lord shall smite thee with madness, blindness." This was the case when Jerusalem was besieged by the Chaldeans. The Jews were blind (to take it figuratively) to their own advantage, when they resisted the Roman power, without hope of escape.

V. 32, " Thy sons and daughters shall be given unto another people."

Fulfilled in modern times, when the children of the Jews have been taken in several countries to be educated in the Popish religion.

V. 36, " The Lord shall bring thee unto a nation which neither thou, nor thy fathers have known, and there shalt thou serve other gods, wood, and stone,"

This was accomplished when king Zedekiah and his people were carried captive to Babylon.

V. 37, " Thou shalt become a proverb, a by-word." A Jew is held in contempt among all nations whither they have been driven.

V. 49 to 57, " The Lord shall bring a nation from the end of the earth, as swift as the Eagle."

These verses predicted the desolations on the Jews by the Romans.

These prophecies have been realizing for more than 3,000 years, and are not yet all accomplished. The predictions, in the 30th chapter, of the future return of the Jews to their own country, "From all nations whither the Lord hath scattered them," are no less explicit, and will, doubtless, be fulfilled after their conversion to Christianity.

Q. How was the ministration of Moses closed ?

A. Having concluded his beautiful exhortations, warnings, and prophecies, he pronounced prophetic blessings on the tribes, much resembling the blessing of Jacob on his sons : and having declared the glory of God and the happiness of Israel, Moses went up to Mount Nebo* to the top of Pisgah, from whence the Lord shewed him the land ; and Moses died A.C. 1451, and the Lord buried him, and Israel mourned for him thirty days.

Q. Is the burial place of Moses known ?

A. No : it was purposely concealed by God, probably in order to prevent the Israelites from paying any superstitious reverence to his remains. This

* Nebo and Pisgah were summits of Abarim, a ridge of mountains.

view is confirmed by a passage in the Epistle Genl. of St. Jude,* in which we learn that “ Michael, the Archangel, contending with the Devil, disputed about the body of Moses ;” it being, doubtless, the object of Satan to defeat the purpose of the Lord.

Q. Who was appointed to succeed Moses as leader of the Israelites ?

A. Moses had, by the command of God, laid his hands upon *Joshua*, who was, thereby, filled with the Spirit of Wisdom, and repeated the words of the Lord, “ Thou shalt bring the children of Israel into the land which I swore unto them, and I will be with thee.”

Q. In what peculiar manner did our Saviour honour the last exhortations of Moses to the Israelites ?

A. By entirely selecting from them the quotations by which he baffled Satan when tempted by him in the wilderness.

Q. Was there any copy of the Five Books ?

A. Yes : Moses employed the last two months of his life in writing the whole of the Laws in a book, which was placed by the side of the Ark, and referred to by future generations.

* Jude 9.

THE

JEWISH FEASTS AND FESTIVALS.

Q. For what end were the Jewish Feasts established?

A. To perpetuate the memory of the great events which God had brought about in favour of the Israelites; and to keep them in mind, by the frequent recurrence of these feasts, of the religious obligations they owed to their God, as His peculiar people.

Q. Name the three principal feasts, and the corresponding feasts of the Christian Church.

- | | | | | |
|----|---|--|---|---------------------------------------|
| A. | { | The Feast of the | } | In the Christian Church, the Feast of |
| 1. | { | Passover, and of | | |
| | { | Unleavened Bread | | |
| | | | | Easter. |
| 2. | { | The Feast of Pentecost, called also the Feast of Weeks, the feast of harvest | } | Whitsuntide. |
| | { | | | |
| | { | | | |
| 3. | { | The Feast of Ingathering or Tabernacles. | } | |
| | { | | | |
| | { | | | |

Q. Give the particulars of the Feast of the Passover?

A. It has already been mentioned that the feast was instituted at the moment of the Israelites leaving Egypt, to celebrate their delivery from bondage. They were commanded to select a lamb without blemish, on the tenth day of the first month, to slay it on the fourteenth day, and to sprinkle the blood, with a bunch of hyssop, on the door posts: they were to eat the flesh, roasted with fire, and unleavened bread, and with bitter herbs; and for seven days no leaven was to be found in their houses.

Q. From what is the word Passover derived?

A. From the Hebrew word Pasach, "*to pass over*:" because, just before the Israelites left Egypt, the destroying angel passed over their houses, they being sprinkled with the blood of the lamb, hence called the Paschal Lamb, which had been killed on the fourteenth, at even.

Q. Shew the analogy between the Jewish Feast of the Passover, and the Christian Feast of Easter?

A. The Paschal lambs were slain from three in the afternoon until sunset. Christ, our Passover, entered Jerusalem on the tenth day, and was crucified, and expired in the midst of the assembled congregation of Israel. Our "Lamb of God" was without spot or

blemish. The blood that was sprinkled was a type of our dependance on the atonement of Christ. It was the Israelite's security from the destroyer who smote the Egyptians; and under that protection they remained during the whole night. Thus, Christians ought to abide by faith in their Saviour to the end. The roasting with fire implied the sufferings of Jesus Christ. Unleavened bread was the emblem of sincerity and truth; whilst, by leaven, is always implied hypocrisy and wickedness. Thus our Saviour bids his disciples "beware of the leaven of the Pharisees;"* and St. Paul uses the emblem in the same sense in his First Epistle to the Corinthians.† The bitter herbs represented, probably, sorrow and mortification.

Q Give an account of the Feast of Pentecost?

A. This feast was appointed when the law was given by God to Moses from Mount Sinai, 1491 A.C. fifty days, which the word denotes in the Greek language, after the feast of the Passover.

Q. Describe the corresponding feast of the Christians?

A. As the Jews celebrated the promulgation of their law, the Ten Commandments, so the Christians celebrate at Whitsuntide the spreading of their law,

* Matthew xvi. 6.

† Corinthians, 6.

the gospel, upon the descent of the Holy Ghost on the Apostles

Q. What is the meaning of the other names given by the Hebrews to this feast?

A. They called it the Feast of Weeks, because it was celebrated seven weeks after the Passover. The Feast of Harvest, because they returned thanks at this solemn festival for their participation of the harvest, which was generally completed.

Q. Describe the third feast?

A. The Feast of Ingathering, when the harvest was got in. This was also called the Feast of Tabernacles, because it was kept in booths or tabernacles, in remembrance of the people dwelling in tents in the wilderness. This was to be kept in the seventh month—in the book of Exodus called “the end of the year”—because, until Israel was delivered out of Egypt, the Jewish year had commenced in the autumn.

Q. Had the Israelites other feasts besides the three solemn, annual festivals?

A. THE FEAST OF EXPIATION, or Atonement. *

THE FEAST OF TRUMPETS, to celebrate the First Day of the Year.

* See Leviticus, page 42.

THE FEAST OF NEW MOONS, to celebrate the First Days of every month.

Q. Besides the foregoing Annual, or Monthly Feasts, what peculiar Festivals were instituted for the observance of the Israelites?

A. THE SABBATICAL YEAR, or the Year of Rest, and

THE YEAR OF JUBILEE.

Q. What was meant by the Sabbatical Year?

A. It was instituted by God to commemorate the Creation, not only by sanctifying it one day in seven, but by giving the land rest every seventh year. In the sixth year, God graciously appointed that the land should produce a double increase, "then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years:" and should also continue to be productive (though not cultivated) during the seventh year, for the benefit of the poor. This regulation shewed the people how entirely they ought to depend upon their God.

Q. Of what was this institution a type?

A. The rest afforded by it to the Israelites, was typical of the rest of Heaven, from all earthly labours.

Q. What is understood by the Year of Jubilee?*

* Leviticus, xxv.

A. It was an appointment by God, to be observed every fiftieth year, after the completion of the seventh Sabbatical Year. No Israelite was permitted to alienate his inheritance for ever; if he sold it, it might be at any time redeemed by himself or his kinsmen; but if it were not redeemed before the recurrence of the Year of Jubilee, the purchaser was then obliged to restore it, for in that year it was ordered, that "every man should return to his possession." This law tended to preserve the tribes distinct till the coming of Christ. In like manner, though an Israelite might voluntarily bind himself as a servant for life, beyond the seventh year, which was the legal limitation of servitude,* the intervention of the Year of Jubilee annulled the obligation, for then "liberty was proclaimed throughout the land for all the inhabitants thereof." This year was ushered in by the animating sound of trumpets throughout the land. It was to be kept holy; and the people were ordered neither to sow nor to reap, although the preceding year was the Sabbatical Year, during which, no culture of the land was permitted, it being expressly promised that the fruits of the sixth year should suffice, not only for the Sabbatical Year, but also for

* See Exodus xxi.

the Year of Jubilee, until the crop was ripe in the following year: a convincing proof of the divine commission of Moses, for no merely human legislator would venture to prescribe an institution for observance, which depended on the regular recurrence of a miraculous interposition of providence. The Jubilee was proclaimed on the tenth day of the seventh month, the great day of atonement, an emblem of the salvation of the Gospel, resulting from the atoning sacrifice of the Redeemer, which has been proclaimed throughout the world, and which offers liberty to all the inhabitants thereof, even to those who are under the bondage of sin.

THE BOOK OF JOSHUA.

Q. By whom was this book written?

A. It was supposed to have been written (as well as the concluding chapter of Deuteronomy) by the person whose name it bears, who, as the successor of Moses, was appointed by God, to bring His people over the Jordan, and to conquer and divide the land of Canaan among the tribes.

Q. Which tribes had already obtained their inheritance from Moses?

A. Those of Reuben and Gad, and the half tribe of Manasseh. These tribes had solicited Moses to give them the territory that had been conquered from Sihon and Og, into the eastward of Jordan, it being “a place for cattle.” Their request had been granted upon condition that they would assist their brethren in subduing the land.

Q. Of whom was Joshua a type?

A. Of our Saviour. His original name, Oshea, was changed by Moses, when sent to search the land of Canaan, to that of Jehoshua, or Joshua, which

signifies "Saviour." It is the same name that was given to Our Saviour, the word Jesus being merely the Greek for Joshua. The wars and victories of Joshua were typical of the conflicts and triumphs of Christ; and his appointment to settle the Israelites in their inheritance, was typical of the rest reserved for Christ's true people.

Q. What was the first act of Joshua?

A. He prepared the people to pass over Jordan, and sent two men as spies to view the land.

Q. What remarkable person is mentioned as having concealed and assisted these spies?

A. Rahab, who had previously led a wicked life; but having heard of the wonders that God had wrought for Israel, became convinced that he is the true God, and doubtless repented of her former course: she manifested her confidence in God by protecting these men at the hazard of her life, asking only as a recompense that her life and that of her relatives should be spared when Jericho was destroyed.

Q. Is she again mentioned in Scripture?

A. She is quoted by St. Paul* and St. James† as an eminent example of faith and its fruits; and we

* Heb. xi. 31.

† James ii. 25, 26.

learn from the genealogy of our Saviour in St. Matthew, and from that of David at the close of the Book of Ruth, that she married Salmon, of the tribe of Judah, and that the Messiah was descended in a direct line from this once despised woman.

Q. What was observable in the Lord's conduct to Joshua on his preparing to pass the Jordan ?

A. The Lord promised him that by dividing the waters of Jordan, he would put honour upon him as he had done upon Moses at the passage of the Red Sea.

Q. What memorial did Joshua transmit to posterity, of the waters dividing before " The Ark of the Lord ? "

A. He set up twelve stones, the number of the tribes, in the midst of the river.

Q. Give the account of Joshua's conquests.

A. On reaching Gilgal, he contemplated the siege of Jericho, and whilst making preparation, was accosted by " a man,"* who declared himself the Captain of the Host of the Lord.† After having required worship from Joshua, he instructed him how to attack Jericho; he commanded him to march

* Chap. v. 14.

† See page 25.

round it for seven days, when the walls of the city miraculously fell to the ground. The city, and all in it, with the exception of Rahab and her family, were destroyed; and a prophetic curse* was denounced by Joshua on him who should attempt to rebuild it.

Q. In what did Israel disobey God at the taking of Jericho?

A. They concealed of the spoil; and Achan, of the tribe of Judah, who confessed himself guilty, was, by command of God, stoned to death.

Q. Did the Canaanitish nations combine together against the Israelites?

A. Yes: Joshua was opposed by five kings; and afterwards subdued thirty-one more, "For God fought for Israel."

Q. What miracle was wrought whilst Joshua was fighting against the five kings?

A. That of *the Sun and Moon* being stayed in their course for a whole day at the earnest prayer of Joshua, that he might complete his victory. In the sight of all Israel, he commanded the sun to stand still upon Gibeon; and the moon, in the valley of Ajalon. This miracle was a public attestation of the power of

* See chap. vi, 26.

God : it also rendered Joshua honourable in the eyes of the people ; and terrible to his enemies.

Q. Is there any tradition amongst other nations of this miracle ?

A. An impression appears to have pervaded the ancient world, that there had been one day which differed from all others ; and the fable of Phæton, in Grecian mythology, is probably founded on a perverted tradition of this miracle

Q. Was the land completely conquered by Joshua ?

A. No : It is supposed that Joshua was engaged in war about seven years ; and, that, as the unconquered countries lay at a distance, and the Canaanites were so far subdued that they could not make head against the Israelites, it was permitted that the land should rest from war.

Q. What became of the nations that remained unsubdued ?

A. Joshua divided them by lot between the seven tribes that had not then received their inheritance. “ Thus, the Lord gave unto Israel all the land which he sware to their fathers to give them.” The unconquered inhabitants, under certain regulations, were offered to remain.

Q. What is mentioned respecting the tabernacle ?

A. The land being thus at rest, Joshua fixed the

Tabernacle at Shiloh, a central spot, where it remained between three and four hundred years.

Q. What was the last act of Joshua's life ?

A. Being stricken in years, he assembled the Elders of Israel, and the people at Sechem, and exhorted them in the most affecting manner to remember the mercies of God towards them, and never to forsake His worship. He made a very fine appeal to their feelings, saying to them, " Choose you this day whom ye will serve—as for me, and my house, we will serve the Lord."

Q. Is it known how many years Joshua lived after he had divided the land among the Tribes ?

A. About twenty years : Eleazer, the son of Aaron died the same year with Joshua ; and they were each buried in his own inheritance. At the same time, the Israelites buried the bones of Joseph in the inheritance of the children of Joseph. They had carried them in all their wanderings, and never attempted to inter them, till they were peaceably settled in the Land of Promise.

THE BOOK OF JUDGES.

Q. By whom was this Book written?

A. It is thought that Samuel, the last of the Judges, wrote it.

Q. Who were these Judges?

A. They were Rulers, whom God, in His mercy, appointed after the death of Joshua, (1426) to preside over His people, to assist them in subduing those parts of Canaan yet unconquered.

Q. Were the Israelites obedient to these Judges?

A. They hearkened not unto them; but forsook the Lord, and worshipped Baalim and Ashtarothe, the idols of neighbouring nations.

Q. In what manner did God shew his displeasure?

A. By not permitting the Israelites to drive out the remnant of the Canaanites.

Q. Name the Twelve Judges over Israel?

A. OTHNIEL,
EHUD,
SHAMGAR,

DEBORAH, a Prophetess,
 BARAK,
 GIDEON, surnamed Jerubbaal,
 TOLA,
 JAIR,
 JEPHTHAH,
 SAMSON,

ELI, }
 SAMUEL, } These Judges were Prophets of the
 Lord.

Q. What events are principally recorded during the government of the Judges ?

A. The frequent relapses of the Israelites into idolatry: the invariable punishment which followed of their subjection to the Canaanitish nations: and their delivery under the conduct of the Judges when they turned again unto the Lord.

Q. What was there striking in the history of Gideon, the Sixth Judge of Israel ?

A. The Lord appeared to him in the form of an angel, and assured him that he should deliver Israel from the Midianites: and when Gideon required a sign that it was the Lord that talked with him, the angel, by fire miraculously kindled, consumed, as a sacrifice, the kid and unleavened cake, which Gideon had offered to him for a repast. His faith was first tried by a command that he should destroy the altar

of Baal that his father had, and build in its place an altar to God, on which he was directed to offer a bullock for a burnt offering. This injunction was a departure from the ritual law, which restricted the offering of sacrifice to the priesthood; but Gideon acted by an extraordinary command. In consequence of this transaction, his father called him Jerubbaal, which signifies "let Baal plead;" intimating, that if Baal were indeed a god, he would have power to plead his own cause with man.

Q. Continue the history of Gideon?

A. The Spirit of the Lord came upon him, and he blew his trumpet, and summoned his countrymen to attack the Midianites; but, wavering in his faith, he asked a two-fold sign, "that the Lord should send dew upon a fleece of wool, the earth beside being dry; and on the morrow that he should invert the sign by suffering the fleece to be dry, whilst the ground was moist with dew."

Q. Was any circumstance typified by this transaction?

A. The past and present state of the Church. The nation of Israel was moistened with the dew of heaven, whilst the whole earth was dry; and now the nations of the earth are moistened, and the Jews are found like the dry fleece.

Q. What was there unusual in the birth of Samson, the Tenth Judge of Israel ?

A. An angel appeared unto his mother, and unto his father Manoah, declaring that they should have a son, who was to be dedicated to the Lord from his birth ; and who should deliver Israel, by his strength, from the Philistines, a nation in the south-west of Canaan.

Q. What is meant by the expression, “ dedicated to the Lord from his birth ? ”

A. That Sampson should be a *Nazarite*.

Q. What is the meaning of the term ?

A. Nazarite signifies, “ one who is separated.” It is supposed, that those who became Nazarites, were devoted to the exercises of religion, and that their prayers and example were considered as a public blessing.

Q. What rules were the Nazarites to observe ?

A. They were not to drink wine, nor to approach a dead body ; they were to suffer their hair to grow, “ because the consecration of God was upon their heads.”

Q. Were these obligations undertaken voluntarily, or by command of God ?

A. In most instances voluntarily, or in consequence of the vows of parents.

Q. Which were the exceptions ?

A. Samson and St. John the Baptist, who were specially ordained by God before their birth.

Q. What circumstances are there in the history of Samson which may be considered typical of Christ?

A. His birth, foretold by an angel of the Lord; and his devotion to be a Nazarite unto God from his birth, were typical of Christ, *the True Nazarite*. Various circumstances in his life confirm this type, but it was chiefly shewn in his death, which he underwent voluntarily for the sake of his people, and through which he obtained for them deliverance from the bondage of their enemies.

Q. Do you find the history of all the Judges in the Book of Judges?

A. No: their history is continued to the death of Samson only.

Q. What do the closing chapters of the Book relate to?

A. Occurrences omitted in their proper places, not to interrupt the History of the Judges.

Q. How many years are comprised from the death of Joshua, to that of Samson

A. About 300 years.

THE BOOK OF RUTH.

Q. Is this Book a continuation of the history of the Jews ?

A. No : it is introduced to shew the regular descent of our Saviour from the Tribe of Judah.

Q. By whom was it written ?

A. By Samuel.

Q. Give the history of Ruth.

A. Ruth, a Moabitess, married to the son of Elinor, of the tribe of "Judah." On the death of her husband, she accompanied Naomi, her mother-in-law, to the land of Israel ; there she was married to Boaz, a near kinsman, from whom David was descended and consequently our Saviour.

THE
FIRST BOOK OF SAMUEL.

Q. By whom was this Book written ?

A. The first twenty-four chapters were written by Samuel, and the remaining ones, probably by the prophet Nathan.

Q. Who was Samuel ?

A. The son of Elkanah and Hannah.

Q. What was interesting in Hannah's history ?

A. She prayed unto the Lord that He would grant her a son ; and, on being heard, she presented the child Samuel, unto the Lord at Shiloh ; dedicating him (according to her vow) from his birth unto his God, by making him a Nazarite.

Q. In what further manner did Hannah shew her gratitude for the birth of Samuel ?

A. By offering publicly a song of praise and thanksgiving ; the prophecy it contains respecting David, and Christ, has been fulfilled, " the Lord shall judge the ends of the earth, and He shall give

strength unto His king, and exalt the horn of His anointed." It is known that the church prospered under David, and under the Anointed. This is the first time that the name of Messiah, or Anointed, is mentioned in Scripture.

Q. What was the first trial to which Samuel was subjected as a servant of the Lord ?

A. When a child of twelve years old, the Lord called him in the night to make him the bearer of a message to Eli, which proved to be a denunciation of judgments on his family, which were very shortly fulfilled.

Q. In what manner ?

A. The sons of Eli, Hophni, and Phinehas, provoked the Lord by their disobedience, and were slain in battle with the Philistines, whilst bearing the Ark of the Covenant before the army of Israel, without the permission of God.

Q. What became of the ark ?

A. God allowed it to fall into the hands of the Philistines.

Q. How did Eli receive this intelligence ?

A. He bore the tidings of the death of his sons with resignation, though he had been so improperly blind to their failings, and so sadly indulgent to

them ; but on hearing that the ark was taken, he fell backwards, and died.

Q. Where did the Philistines place the ark ?

A. In the temple of their idol, Dagon, at Ashdod.

Q. What miracle was wrought on the Idol ?

A. It was found on the ground before the ark, broken in pieces. This determined the Philistines to send it to their cities, Gath and Ekron : but they found that wherever the ark rested, they were smitten with a fatal pestilence, upon which, after having possessed it seven months, they brought it again to the Israelites.

Q. Was the ark re-placed at Shiloh ?

A. No : the Elders of Shiloh neglected to look after the ark ; but it was gladly fetched by the people of Kirjath-jerim, and it remained there until removed by David. The Israelites had become quite indifferent to the worship of the Lord, and cared but little about the loss of the ark.

Q. Who interceded, and petitioned the Lord to forgive, and to restore them to proper conduct ?

A. The prophet Samuel, who had judged them since the death of Eli.

Q. What is the next principal event recorded in the Book of Samuel ?

A. The discontent of the people, and their earnest desire to be ruled by a king.

Q. What motives induced them to make this request?

A. They took occasion of the misconduct of Samuel's sons, to propose the measure; but they were actuated by rebellious feelings, and a desire to be governed as neighbouring nations were, vainly imagining that they should acquire more grandeur and power under the rule of a king, than under the government which God had appointed for them.

Q. How did Samuel act upon this occasion?

A. He was greatly displeased with the people; but in answer to his prayer, God desired that he should hearken to their voice: and shewed, that in desiring a king, they had not neglected Samuel, but had rejected the Lord himself, that he should not reign over them.

Q. Was Samuel further directed by the Lord in this matter?

A. As in all other important concerns, he sought the Lord, and acting under His orders, anointed Saul, the son of Kish, king over Israel.

Q. Had the people, when they asked for a king, any reason to complain of the government of Samuel?

A. They had no ground of complaint against him,

and on being gathered together at Gilgal, when Saul was appointed king, Samuel avowed his integrity in the most solemn manner, and the people fully justified him. At the same time, by calling for thunder and rain during harvest, he shewed their guilt in asking a king: yet he exhorted them to fear the Lord, and serve Him with all their hearts; and in the most affecting terms, promised to pray for them, and teach them the right and good way.

Q. Before the history of Saul is commenced, mention the kings that reigned over all Israel:

A. SAUL, of the Tribe of Benjamin.

DAVID, ,, Judah.

SOLOMON, ,, Judah.

Q. Did Saul prove worthy of the trust imposed upon him?

A. He, with his son Jonathan, continued the war with the Philistines; but soon shewed a disobedient spirit. On his army being routed in one engagement, he sacrificed unto God without waiting the arrival of Samuel, contrary to his agreement: and Samuel was therefore commanded to impart unto Saul, that he was rejected of God. In another instance, when sent to destroy *Agag*, king of the Amalekites, Saul thoroughly disobeyed his God, not only by sparing

Agag, but by saving the best of the spoil. Then the word of the Lord came unto Samuel, directing him to go up to Saul and announce that the kingdom should be taken from him, and his family set aside, for his repeated disobedience; "And Samuel (having hewed Agag in pieces) came no more, (after this) unto Saul."

Q. When Saul was rejected by the Lord, what measure was adopted for the appointment of a successor to the kingdom?

A. Samuel was instructed by the Lord to go to Jesse the Bethlehemite, among whose sons God had provided himself a king.

Q. Does any remarkable circumstance appear in the account given of the manner in which this selection was made?

A. When Samuel would have anointed Eliab, the eldest son of Jesse, he was prevented by the Lord, who "seeth not as man seeth;" "for man looketh on the outward appearance, but the Lord looketh on the heart." In like manner six other sons of Jesse were suffered to pass by in succession, but David, the youngest, who was tending his father's sheep, and was not thought worthy to be brought before the Prophet, was chosen by God, and anointed by his command.

Q. In what does the choice of David contrast with the former one of Saul?

A. In the case of Saul, God, complying in anger with the prayer of the people, gave them a king of high stature and commanding appearance, such as they would desire : but in the case of David, he gave them in His mercy a king after his own heart.

Q. What befel Saul when David, having been anointed, received the Spirit of the Lord?

A. The Spirit of the Lord departed from Saul, and an Evil Spirit from the Lord troubled him.

Q. What is the meaning of an Evil Spirit from the Lord?

A. This is the first instance recorded of a man being thus afflicted by an Evil Spirit. It is one of those points which it is impossible for us fully to comprehend, but the language used in the Bible does not permit us to doubt the agency of Satan in this visitation. An Evil Spirit could not thus take possession of a man without the permission of God ; that which troubled Saul is therefore called an Evil Spirit from the Lord. From the circumstance of his having before been so highly favoured by the extraordinary influence of the Holy Spirit, Saul was more exposed to the assaults of the Devil, when, by his conduct, he had forfeited this privilege, and provoked the Lord to leave *him to himself*.

Q. What was the first act by which David distinguished himself?

A. By his victory over Goliath, the giant of Gath, whom he, rejecting the armour of Saul, and armed by faith, slew with a sling and a stone.

Q. What was the conduct of Saul towards David, after he had slain the Philistine, Goliath?

A. Saul, envying his success, constantly sought to kill him; but David, by the advice of Jonathan, who, although the son of Saul, was his very sincere friend, fled from him and went to Ahimelech, the high priest: There, pretending he came by commission from the King, he secured a reception, and obtained some of the Hallowed Bread.

Q. Is this circumstance of David eating the shew bread again referred to in Scripture?

A. Our Saviour*, in defending his disciples from the censure of the Pharisees, who blamed them for plucking the ears of corn on the Sabbath Day, mentioned this instance, in which David had, under the pressure of urgent necessity, violated a divine institution, thereby vindicating his conduct in this transaction.

Q. How did Saul act towards Ahimelech, and the

* Matt xii. 4. Mark ii. 26, Luke vi. 4-

Priests of the Lord, on hearing that they had received David?

A. He caused them all to be slain. Thus was the sentence, denounced against Eli's house accomplished.

Q. What more is related of David during the lifetime of Saul?

A. The rest of the Book of Samuel is taken up with a description of David's actions: it relates how he displayed his faith and patience by sparing Saul when twice in his power, and it details the persecutions and privations that David endured, until the death of Saul made way for his ascending the throne.

Q. What was the manner of Saul's death?

A. In one of the battles with the Philistines, on finding that all his army had fled, and that his three sons were slain, he took "a sword and fell upon it."

Thus Saul became his own murderer! 1056 A. C.

THE
SECOND BOOK OF SAMUEL.

Q. Why was this Book so called, since Samuel was dead before the events recorded in it commenced?

A. Either, because it continues the account of David, who was anointed by Samuel, and whose history was commenced by him ; or because it is supposed to have been written by the prophets who had been educated in "*The Schools*" instituted by Samuel.

Q. With what does the Book open ?

A. With David's poetical and affecting lamentation on hearing of the deaths of Saul and his son Jonathan ; describing Jonathan as " The Beauty of Israel."

Q. Did David immediately take possession of his kingdom ?

A. He enquired of the Lord, and was commanded to go up to Hebron, a city of Judah, where he was publicly anointed king.

Q. Was the nation satisfied with the king whom God had selected.

A. No : Abner, Captain of Saul's host, elected Ishbosheth the son of Saul ; and David was rejected

by the tribes, with the exception of Judah. This Ishbosheth was afterwards murdered by men who hoped (erroneously) to gain a reward from David.

Q. Show the principal points in which David was a type of Christ?

A. He was born at Bethlehem: his name implied "Beloved:" the persecution he suffered before he ascended the throne, typified the sufferings of Christ before he assumed his kingdom. He, too, was rejected by Israel, though chosen by God to be their King and Saviour: David's victories over the enemies of his people, by which he procured them the peaceful enjoyment of the promised Land: the justice and impartiality of his government, are all figurative of the more lasting peace of the kingdom of Christ, "Who judgeth the people with equity" *

Q. What was the first important act of David on being settled on his throne?

A. That of conquering Jerusalem from the Jebusites; and fetching the Ark in triumph from Kerjath-jerim to place it in the citadel called, "The Strong Hold of Zion."

Q. What did David propose to do with the Ark?

* Psalm xcvi. 9.

A. He intimated to the prophet Nathan, his wish to build a Temple to the Lord.

Q. What message did God return through Nathan ?

A. That the work was not to be undertaken by him, because he had shed blood abundantly, and had made great wars.* But at the same time, God conveyed to him through Nathan gracious assurances of His continued protection ; and promised that He would set up the seed of David after him, “ who will build an house for my name, and I will establish the throne of his kingdom for ever.”

Q. To whom did this promise refer ?

A. Primarily to Solomon, who built the Temple at Jerusalem ; but it received its full accomplishment in Christ, who raised the Temple of his own Body, and whose kingdom will endure for ever.

Q. What is next related of David ?

A. His victories over the Philistines, and other nations, by which he established the prosperity of his kingdom.

Q. Were any prophecies fulfilled by these victories ?

A. The subjection of Moab, foretold by Balaam. † David also overcame the Edomites ‡, who had joined

* First Chron. xxii. 8.

† Numbers xxiv. 17.

‡ First Chron. xviii. 12.

his enemies, and put garrisons throughout all Edom, and all they of Edom became his servants ; and thus the predictions concerning the descendants of Esau* began to be accomplished.

Q. Did David evince his gratitude for the continued protection he experienced from God ?

A. Although while suffering under the persecution of Saul, David afforded an eminent example of Faith, Piety, and Patience: yet, when at ease, and in the enjoyment of the blessings which the Lord had given him, he forgot his Divine benefactor, and drew down His judgments upon him by his enormous crimes in the matter of Uriah the Hittite, whom he first injured, and then treacherously procured his death.

Q. In what respect did the conduct of David differ from that of Saul, when God sent his Prophet to reprove him for his crimes ?

A. He at once confessed his sin, and evinced the deepest penitence, which proved, that although he had been betrayed by the weakness of his nature into the commission of crime, his heart was still with God.

Q. What was the consequence of this conduct ?

A. The prophet Nathan conveyed to him the merciful intimation that “ The Lord hath put away thy

* See page 23.

sin, thou shalt not die." God accepted his sincere repentance, and granted him his life, which he had forfeited by the Law ; but the previous sentence, that the sword should never depart from his house was not reversed, and he was immediately chastised by the death of his child.

Q. How was the prediction that the sword should not depart from his house, fulfilled ?

A. By the continued dissensions in his family. During his life time several of his children were slain, and Adonijah after his death ; but the *Rebellion of Absalom* was the severest trial to which he was subjected.

Q. In what circumstance was David placed in a similar situation with Our Saviour, at the commencement of this rebellion ?

A. As Christ was betrayed by Judas, so David was betrayed by " his own familiar friend " * Ahithophel ; and in both cases, the Traitors committed suicide by hanging themselves.

Q. What are the last events related in this Book ?

A. *The Plague* brought upon Israel, of which the fault of David in numbering the people without directions from God was the immediate occasion, but

* Psalm xii. 9.

which was inflicted as a punishment for the crimes of the nation ; and the command conveyed to David by the prophet Gad, when the plague was stayed, that he should rear an altar to the Lord on the threshing floor of Araunah, or Ornan, the Jebusite.

Q. What do we learn elsewhere of the proceedings of David after his sacrifice on this altar had been accepted ?

A. In chap. xxii of Chronicles, it is related, that David pronounced the threshing floor of Ornan to be the house of God, having probably received a divine intimation that the Temple should be built on that spot ; and having made abundant preparations for the work, he instructed Solomon, and charged him to build an House for the Lord God of Israel.

THE FIRST BOOK OF KINGS.

Q. By whom were the Books of Kings written ?

A. It is not clearly ascertained ; but they are generally ascribed to Jeremiah.

Q. What do they contain ?

A. The history of the Israelites under the government of Kings, from the close of David's reign, 1015 A.C. to the Babylonish captivity : a period of about 400 years.

Q. What was the length of David's reign ?

A. Forty years.

Q. Who succeeded him ?

A. His son Solomon, surnamed Jedidiah, by the command of God, which signifieth " Beloved of the Lord."

Q. In what respect was Solomon a type of Christ, and in what respect does the type his history affords differ from that of David ?

A. As David's reign was typical of the Church of Christ struggling with its enemies, and ultimately triumphant, so Solomon's peaceable reign was typical

of the Redeemer's Kingdom of Peace. As the Prince of Peace "erected his Spiritual Temple," so Solomon, whose name signifies Peaceable, erected the Earthly Temple for the worship of God.

Q. What choice did Solomon make, when God commanded him to ask what he should give him ?

A. "That he would give his servant an understanding heart." Solomon was wiser than all men ; "his fame was in all nations round about ; and he spake 3000 Proverbs, and his songs were 1005."

Q. What is the leading event of Solomon's reign ?

A. THE BUILDING and DEDICATION of the TEMPLE at Jerusalem, 1000 A.C. The foundation of the Temple was laid in the 4th year of Solomon's reign, and the whole was completed in seven years.

Q. What Gentile king assisted in the work ?

A. Hiram, King of Tyre, "a lover of David ;" he gladly furnished workmen, and the timber required, of the cedars of Lebanon ; by this is typically shewn the calling of the Gentiles to the Church.

Q. What is pointed out as a remarkable feature in the building of the Temple ?

A. That it was built of stone made ready before it was brought thither, "so that there was neither hammer, nor any tool of iron heard in the house."

Q. Upon what spot was the Temple erected ?

A. Upon Mount Moriah.

Q. How did Solomon learn in what manner the Temple was to be constructed?

A. As Moses received from God directions concerning the Tabernacle,* Solomon was, in like manner, instructed in every detail to be observed in building the Temple.

Q. Was there any similitude between the Temple and the Tabernacle?

A. Yes : the interior was divided in the same manner and the Sacred Furniture was to be like unto that of the Tabernacle. The materials of which the Temple was built were of course more durable ; and the magnificence of it exceeded that of the Tabernacle. The inside of the walls were cedar, ornamented with exquisite workmanship ; and it was floored with plates of gold. THE PORCH was supported by two brazen pillars : the right pillar was named *Jochim* (stability), the left pillar was named *Boaz* (strength). The interior of the Temple was divided into two parts, viz. :—

THE ORACLE, *or* HOLY OF HOLIES,
and THE HOLY PLACE.

Within the Oracle was placed

THE ARK, *with* THE MERCY SEAT :

* See page 36.

Within the Oracle also, from wall to wall, were two Cherubim of gold, distinct from those on the Mercy Seat, emblematical of the Angels jointly worshipping Christ. This sacred spot was kept distinct from the other part of the Temple by a *Veil* or *Curtain*.

Within the Holy Place were placed,

The Altar of Incense,

The Golden Candlestick,

The Table of Shew Bread.

There was an INNER COURT round the Temple—in this were placed,

The Altar of Burnt Offering,

The Brazen, or Molten Sea,

The Lavers.

These last were constantly supplied with water by the Nethinims or Gibeonites.

Most of the things for the Temple were either multiplied or enlarged ; all were made new, with the exception of the Ark with the Mercy Seat and Cherubim. Thus, under the Gospel, the external form of worship is changed ; but the access to God remains the same.

Q. Do you find any other description of the Temple, and its furniture ?

A. In the 2nd Book of the Chronicles, the whole is more fully detailed ; and the regulations for the priests to observe are recapitulated. On the whole work being completed, all the Holy vessels of the Tabernacle, and the Tabernacle itself, were deposited in the temple ; and the Ark was brought up from Zion, and placed by the priests in the Oracle of the House, the Most Holy Place ; upon which “ The Cloud of the Lord filled the House of the Lord.” God shewed his acceptance of Solomon’s prayer that he offered up on this solemn occasion by sending forth fire from this cloud to consume the sacrifices on the Altar.*

Q. Was there any part of the Temple allotted to the heathen, should they, on hearing of the greatness of Jehovah, come and worship him ?

A. Yes : a court was built, entitled “ THE COURT OF THE GENTILES.” Solomon, in his prayer, interceded for the stranger, that all the people of the earth might know how to fear and reverence the name of God.

Q. How did Solomon conclude this solemn scene ?

A. Having ended his prayer, he held a Feast unto the Lord for seven days, and dedicated the House of

* See 2d Chron. vii.

the Lord ; and having blessed the congregation of Israel, he sent them away joyful and thankful for the goodness of their God.

Q. What Queen journeyed to Canaan, having heard of the fame and of the riches of Solomon ?

A. The Queen of Sheba, or of the South, who came “ to prove him with hard questions.”

Q. Where is Sheba supposed to be situated ?

A. In the most remote region of Arabia—and it is said, that the Queen was descended from Abraham, by Keturah.

Q. Did Solomon continue virtuous during the rest of his reign ?

A. Elated with his excessive prosperity, his mind became depraved, and he first sinned by taking wives from the Canaanitish Nations “ who turned away his heart after other gods.” The Lord, therefore, made known to him that he would rend the kingdom from his son, with the exception of the Tribe of Judah, which should be given to Rehoboam for the sake of David. At the same time, the prophet Ahijah, was commanded to declare to Jeroboam that he should be put in possession of the remaining ten tribes.

Q. How many years did Solomon reign ?

A. Forty years.

Q. Did Solomon repent of his sins before his death ?

A. It would appear so from the 7th chap. of Ecclesiastes ; but no mention is made of his repentance in the Books of Kings, or Chronicles.

Q. What event followed the death of Solomon ?

A. The Division of the Nation into THE KINGDOMS OF JUDAH AND ISRAEL—according to the denunciation pronounced to Solomon.

Q. Did Rehoboam reign over either of the kingdoms ?

A. He was suffered to retain the Tribes of Judah and Benjamin, that “ a Light might always be before the Lord in Jerusalem.” God purposed that David’s family should be the means of preserving the Light of true Religion, as Christ, “ The Light of the World,” was to descend from David.

Q. To whom were the Ten Tribes given ?

A. To Jeroboam, the son of Nebat. Fearing that the people might go over to Rehoboam, when they went up to Jerusalem to worship, Jeroboam set up two Golden Calves, the one at Bethel, the other at Dan, and it is recorded to his shame, that “ he made Israel to sin.”

Q. What prophecy was uttered relating to the altar at Bethel ?

A. The Lord sent a prophet to Jeroboam, who said
 “ behold a child shall be born unto the house of
 David, Josiah by name ; and upon thee shall he offer
 the priests of the High Places, that burn incense
 upon thee, and men’s bones shall be burnt upon thee? ”

Q. Give the Kings of Judah and of Israel in suc-
 cession, whose histories are related in the 1st Book
 of Kings ?

REHOBAM, 1st King of Judah,
 a most wicked King, 975 A.C.

ABIJAM, - - - 958 A.C.

ASA, a good King, - - 954

JEHOSHAPHAT, who walked in the way of his
 father, doing that which was right in the
 sight of the Lord. - 913

JEROBOAM, of Israel, - - 975 A.C.

NADAB, - - - - 953 A.C.

BAASHA, - - - - 952

ELAH, - - - - 928

ZIMRI, - - - - 926

OMRI, - - - - 922

This King built Samaria, and made it the capital
 of the Kingdom of Israel.

AHAB, contemporary with Jehoshaphat, mar-
 ried Jezebel, a Zidonian. 916

AHAZIAH,

Q. What distinguished prophet lived during Ahab's wicked reign ?

A. Elijah.

Q. What was the first judgment that this prophet pronounced against Israel ?

A. That there should be no dew nor rain for three years ; thus Ahab was shewn that the idolatrous god, Baal, was no protection against the anger of Jehovah.

Q. Where was Elijah during this judgment on the land of Israel ?

A. By command of God Elijah hid himself by the brook Cherith for one year, during which time he was fed by ravens ; he then was instructed to put himself under the protection of a Zidonian widow of Zarephath for more than two years. Elijah, with the widow and her son, were miraculously sustained with food " thus, having entertained a prophet, in the name of a prophet, she received a prophet's reward."*

Q. In what manner did our Saviour refer to the case of this widow ?

A. When reproving the inhabitants of Nazareth for their unbelief, he mentioned her case as an instance

* Matthew x. 40.

in which God had shewn regard to a Gentile, even while the National Covenant of the Jews was in force.*

Q. What extraordinary miracle did Elijah perform while abiding with her?

A. In answer to his prayer, God raised her son from the dead. This is the first instance mentioned in Scripture of a miracle of this nature.

Q. State what event occurred before the termination of the drought?

A. When three years had expired, Elijah returned to Ahab by the command of the Lord: and having proved to the people (by the test of *his* sacrifice being consumed by fire from heaven, while the prophets of Baal had in vain prayed to their god for a similar sign), that the God of Israel was the true God, he caused these wicked prophets to be slain at the brook Kidron.

Q. Did Elijah remain in Samaria?

A. No: being threatened by Jezebel, the wife of Ahab, he fled to the wilderness, beyond Beersheba, where he prayed that the Lord would take away his life.

Q. How was he encouraged by God?

* See page 6.

A. He sent an angel to him with food ; upon the strength of which he fasted forty days and nights unto Horeb,* where the Word of the Lord came to him.

Q. In what manner did God reveal himself to him, and what commands did he impose upon him?

A. A great and strong wind, an earthquake, and a fire preceded the Lord, but he made known his immediate presence, not by these terrors, but by a small still voice. His commands to Elijah were, that he should anoint Hazael to be king over Syria, Jehu to be king over Israel, and Elisha to be prophet in his own room, as instruments of the judgments of God on the sinful Israelites. The Lord at the same time intimated to Elijah, who had complained that he only was left, that he had preserved seven thousand in Israel who had not been guilty of worshipping Baal.

Q. What was Ahab's end?

A. He went on in his wicked course, stirred up by Jezebel, notwithstanding the warnings of Elijah and other prophets, and was slain in battle with the Syrians in fulfillment of the prediction of Micaiah.

Q. What remarkable prediction was fulfilled in the reign of Ahab?

A. The curse of Joshua† against the re-builder of

* See page 17.

† Joshua vi. 26.

Jericho. In the days of Ahab,* 440 years after the sentence of Joshua, did Hiel the Bethelite build Jericho, and though his first-born died when the foundation was laid, in fulfillment of the prophecy, he had the hardihood to proceed with his work, and he set up the gates of the city in his youngest son.

* 1 Kings xvi. 34.

THE SECOND BOOK OF KINGS.

Q. What history is found in this Book ?

A. It continues the history of the kingdoms of Judea and Israel until both nations were carried away captive by the kings of the Assyrians, and dispersed among the Gentiles.

Q. Complete the succession of the kings of Judah and of Israel.

| <i>Kings of Judah.</i> | | <i>Kings of Israel.</i> |
|-----------------------------|-----------------------------|---|
| AHAZIAH, | | JEHORAM, |
| JOASH, | | JEHU, |
| AMAZIAH, | | JEHOAHAZ, |
| AZARIAH, | } These were good kings. | JOASH, |
| JOTHAM, | | JEROBOAM 2nd. |
| AHAZ, | | ZACHARIAH, |
| HEZEKIAH, | } (See Obser- vations.) | SHALLUM, |
| MANASSEH, | | MENAHIM, |
| AMON, | | PEKAHIAH, |
| JOSIAH, (See Observations.) | | PEKAH, |
| | | HOSHEA, the last king of Israel, taken Captive 726 A. C. |
| JEHOAHAZ, | | |
| JEHOIAKIM, | | |

JEHOIACHIN, } taken pri-
soner.
ZEDEKIAH, } the last king,
606, A. C.

Q. What further accounts are given of Elijah ?

A. In the opening of the Second Book of Kings, the prophet is suffered to call down fire from heaven to consume the messengers of the wicked king Ahazia. These men had probably been employed in the cruel persecutions of Ahab and Jezebel. The circumstance is referred to by our Lord's Apostles when sent to the Samaritans.*

Q. What became of Elijah ?

A. Having instructed a man named Elisha who had been appointed by him some time before to succeed him in his prophetical office, he was taken up unto heaven by a whirlwind, and parted from him.

Q. What gift did Elisha ask of Elijah ?

A. That he might receive a double portion of his prophetical spirit. As Elijah went up into heaven, he dropped his mantle upon him, and Elijah immediately received it as a token that his request was granted.

* Luke x. 52.

Q. What was Elisha's first act?

A. He smote the waters of Jordan, that they divided, and went over, as Elijah had done.

Q. Did Elisha perform more miracles than his predecessor?

A. Yes: in consequence of his petition being heard.

Q. Name some of the most important?

A. The miracle of increasing the oil of a Prophet's widow; the restoring to life the Shunamite's son; the cure of Naaman, the leper, captain of the army of Syria, referred to by our Saviour.*

Q. When did Elisha die?

A. In the reign of Joash, King of Israel.

Q. What miracle took place at his interment?

A. That of a dead man being restored to life on touching his bones. This, doubtless, intimated the immortality of the soul, and the resurrection of the body.

Q. Is any thing more related of the kings of Israel?

A. The successors of Joash were all idolatrous and wicked; and in the reign of Hoshea, the Ten Tribes were taken captive by Shalmaneser, king of

* Luke iv. 27.

Assyria, and dispersed among the Gentiles, 726 A. C. Their capital, *Samaria* was, after this, peopled by the conquerors, from the provinces of Asia.

Q. Who was reigning in Judah when the Ten Tribes were taken captive ?

A. Hezekiah, who did “ that which was right in the sight of the Lord.”

Q. In what manner was he preserved from the Assyrian power ?

A. Sennacherib, (successor of Shalmaneser), having invaded and laid waste Judea, threatened Jerusalem with destruction, and defied the living God. Hezekiah, in his distress, resorted to the Lord ; and through Isaiah the prophet, received assurances of protection. Sennacherib was first diverted from his design, and on his return to Jerusalem, his army was destroyed by the Angel of the Lord.

Q. Had there been any prophecy of the coming of this Assyrian monarch ?

A. Yes : in the reign of Ahaz, Isaiah predicted that he would be the instrument for inflicting God’s judgments on His people.

Q. Which of the kings of Judah surpassed all others in his upright life, and in his zeal for the service of God ?

A. Josiah, whose birth had been foretold upwards

of 300 years before, by the man of God, who was sent to Jeroboam at Bethel.

Q. What were the acts of Josiah?

A. In the eighteenth year of his reign, he repaired and re-instated the temple which Solomon had built, and the priest Hilkiah found the original Book of the Law, written by Moses. Josiah set himself earnestly to abolish idolatry in Judah, destroying the High Places; and he burnt men's bones on the altar of Bethel, in fulfillment of the prophecy of the man of God to Jeroboam.

Q. Did the zeal of Josiah avert from Jerusalem the judgments which had been predicted against it?

A. No: The people had filled up the measure of their iniquity, and the efforts of this good king could not save them from the wrath of God; but in answer to his enquiries through the prophetess Huldah, Josiah was assured, that because his heart was tender and he had humbled himself before the Lord, he should be gathered to his fathers, and should not see the evil about to befall Jerusalem.

Q. Were the predictions against Judah soon fulfilled?

A. Jehoahaz, the successor of Josiah, was taken prisoner by the king of Egypt; Jehoiakim became tributary to Nebuchadnezzar, and in the following

reign of Jehoiachin, Jerusalem was taken, and the **king**, the chief persons of Judah, the treasures of the temple, were carried to Babylon, 606, A. C.

Q. Was any successor to Jehoiachin, appointed?

A. Yes : the king of Babylon made Zedekiah king in his stead.

Q. What became of him?

A. On his rebelling against Nebuchadnezzar, he was carried to Babylon with the rest of his people, and his sons slain. Some of the Jews yet remained, Nebuchadnezzar wishing to preserve a remnant of the inhabitants; but these, rejecting the word of the Lord by Jeremiah, fled into Egypt, and there were scattered among the natives.

THE
FIRST AND SECOND BOOK OF
CHRONICLES.

Q. Is it known who wrote these Books ?

A. They were compiled from the public records of the Jews, some suppose, by Ezra.

Q. What does the First Book contain ?

A. The genealogy from Adam, till after the captivity ; an account of the Twelve Tribes ; of the family of David ; and whatever immediately related to the nation of Israel. Also a fuller account of the reign of David than that contained in the Second Book of Samuel, particularly concerning his regulations for the Priests.

Q. Does the Second Book continue the history ?

A. Yes : from the accession of Solomon, but after the revolt of the Ten Tribes on his death, the history is confined to Judah, whose kings were descended lineally from David, and is brought down to the period of the Babylonish captivity.

Q. With what does the Book conclude ?

A. With a proclamation of Cyrus, king of Persia, to permit the Jews to return to their own land, and to re-build their temple.

THE BOOK OF EZRA.

Q. By whom was this Book written ?

A. By Ezra, whose name it bears.

Q. With what does the Book commence ?

A. With the decree of Cyrus, king of Persia, authorising the conquered Jews, to return from their captivity at Babylon, and to re-build their temple, 536, A. C.

Q. Who was appointed to conduct their return ?

A. Zerubbabel, or Sheshbazzar, a Jewish High Priest.

Q. What occurred when the re-building of the temple was commenced ?

A. The Samaritans and other enemies of the Jews, strongly opposed the work, and by their representations to the Persian court, succeeded in delaying its completion.

Q. Were the successors of Cyrus disposed to favour the Jews ?

A. Cambyses and Smerdis oppressed them, but Darius confirmed the decree of Cyrus, and even allowed the Jews pecuniary and other assistance in their work. The temple was finished in the 6th year

of king Darius, and “ the children of the captivity kept the Passover, and the Feast of Unleavened Bread seven days with joy.”

Q. Who succeeded Zerubbabel in the government of Judea ?

A. Ezra was permitted to take charge of the Jews, by the Persian king, Artaxerxes Longimanus, who was then reigning.

Q. Give the name by which this king is known in Scripture ?

A. King Ahasuerus.

Q. Give an account of Ezra's government of the Jews ?

A. He regulated all things as they were before the Jews became a conquered nation, and by God's assistance, effected a reform among them, and brought up with him from Babylon, the sacred treasures of the temple.

Q. Is any mention made of the ark being replaced in this new temple ?

A. No : It is not said what became of the ark, or its contents. The glory of God was no longer to be seen, and the people obtained fire by ordinary means, for the sacrifices, which ceased to be consumed with fire from heaven.

THE BOOK OF NEHEMIAH.

Q. By whom was this Book written?

A. By Nehemiah the Jew, cup-bearer of Artaxerxes Longimanus.

Q. Does he continue the history of the Jews?

A. He resumes it about twelve years after the close of the Book of Ezra; and brings it down to about 100 years after the captivity.

Q. Did Nehemiah continue at the Persian court?

A. No: he petitioned Artaxerxes for permission to go up to Jerusalem, as governor; his request being granted, he set forth, and encouraged the Jews to re-build the wall of Jerusalem. On its being completed, he assembled the people, and Ezra, the scribe, who had probably resigned his government when Nehemiah arrived at Jerusalem, read the Book of the Law to them, and “caused them to understand the reading.”

Q. Are there any more historical books in the Old Testament?

A. With the Book of Nehemiah, the Canonical Records of the Jewish nation cease, until the time of our Saviour.

THE BOOK OF ESTHER.

Q. What events are recorded in this Book ?

A. The selection of Esther to be the Queen of Ahasuerus, and the deliverance which, by her influence over the king, she procured for the Jews from the decree obtained by Haman that the whole nation should be destroyed in one day. It describes the motives which induced Haman to give this wicked counsel, and relates the judgment which he brought upon himself, and the promotion of Mordecai, the foster father of Esther, whose ruin he had sought.

Q. What feast was instituted by the Jews in commemoration of their deliverance ?

A. THE FEAST OF PURIM, which is observed by the Jews until this day.

THE BOOK OF JOB.

Q. By Whom was this Book written ?

A. It is not agreed who wrote it. Some have ascribed it to Job himself, some to Moses, others, with greater probability, to Elihu one of the characters introduced in the Book.

Q. What transactions are recorded in it ?

A. It contains an account of the trial of Job's faith, his sufferings, and the nature of his posterity.

Q. Who was Job, and when did he live ?

A. No other account is given in the Bible of his origin, than that he was a man in the land of Uz : it is thought that he was descended from Huz, the son of Nabor, Abraham's brother. The time in which he lived is equally uncertain, but the great length of his life and other circumstances, shew that the transactions recorded occurred in a very early age, and it is probable that they took place at some period during the sojourn of the Israelites in Egypt.

Q. Give an outline of the history contained in this Book.

A. It opens with an account of the piety of Job, his riches and power, the charge of hypocrisy brought by Satan against him, and the permission he obtained from God to deprive him of all his blessings, and afflict him with painful diseases as a trial of his integrity. It then relates the visit of Eliphaz, Bildad, and Zophar, and recounts the conversation that ensued between them, in which these three friends erroneously, conceiving that Job's trials were a judgment from God for his sins, condemned him as a wicked man, and urged him to repentance ; while Job, too eager to justify himself, complained of his afflictions as unmerited, and cursed the day of his birth. At length Elihu, a younger man, who had been present during the debate, interposed, and while he censured Job's friends for unjustly condemning him, reproved Job for the course he had taken in vindicating himself. While he was yet discoursing, the Lord himself spake out of a whirlwind, made Job sensible of his presumption, and induced him to humble himself before him. He then justified Job from the charge of hypocrisy, and condemning his friends for their unmerited censure, appointed Job to sacrifice and intercede in their behalf. The Book concludes with an account of Job's release from his afflictions and his redoubled prosperity after this trial.

Q. What instruction do we derive from this narrative?

A. We learn the doctrine of Providence, which suffers the righteous to be afflicted for their own ultimate advantage. Job, though a good man, had imperfect views on this point, and his trial not only proved his faith, but was the means of encreasing it and of giving him an enlarged view of God's dealings with man. We learn also, the manner in which evil spirits are allowed to tempt mankind, that they can do nothing without permission from God, and that, from God therefore, we must seek for protection from their assaults: and this Book contains some of the strongest intimations to be found in the Old Testament of the doctrine of a future state of reward and punishment.

Q. Repeat the verses* in which Job declares his conviction of the Resurrection, and prophetically announces the coming of the Messiah to judge the world.

A. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."

* Chap. xix. 25, 26

Q. For what excellent quality is Job most remarkable ?

A. For his patience. *

Q. In what respect was he a type of Christ ?

A. In his sufferings, and the patience with which he bore them : in his ultimate prosperity after his triumph : and in the circumstance of his being accepted as the mediator between God and his three friends.

* James v. 11.

THE BOOK OF PSALMS.

Q. What were the Psalms ?

A. Hymns, or Songs of Praise. From the time of David, they formed a considerable part of the daily worship of the Israelites, accompanied with various kinds of instrumental music.

Q. By whom were the Psalms written ?

A. Mostly by King David ; and the collection is therefore called, "The Psalms of David."

Q. Who collected the Psalms ?

A. It is generally thought that Ezra placed them in the order they now preserve.

Q. Do the Psalms contain any prophecies ?

A. Yes : these prophecies have been remarkably fulfilled—Our Saviour, when addressing the apostles, refers to the prophecies saying, "That all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me."*

* Luke xxiv. 44.

Q. Is the character of each Psalm different ?

A. Yes : according to the occasion upon which it was written.

Q. Explain why the version of the Psalms in the Bible, differs from that in the Prayer Book ?

A. The Prayer Book version was translated from the Septuagint, and is retained in the Liturgy. That of the Bible, was translated in the reign of James I., with the rest of the Scriptures from the original Hebrew.

Q. How are the Psalms divided ?

A. Into Six Classes : viz.—Prayers and Penitential Psalms : Psalms of Thanksgiving : of Praise : of Instruction : Prophetical Psalms : and Historical Psalms.

Q. Name the several Psalms of each Class, by whom they were written, and on what occasion.

A. I. PRAYERS and PENITENTIAL PSALMS.

| | | |
|----|---|--|
| 3 | } | By David, when exiled from Jerusalem, during Absalom's rebellion. |
| 41 | | |
| 42 | | |
| 43 | | |

| | | |
|-----|----|--|
| 55 | { | By David, particularly relating to Ahitophel's treachery. |
| 63 | | |
| 71 | | |
| 84 | | |
| 86 | | |
| 7 | { | ,, when suffering under the persecution of Saul. |
| 11 | | |
| 17 | | |
| 54 | | |
| 56 | | |
| 57 | | |
| 59 | | |
| 140 | | |
| 141 | | |
| 142 | | |
| 4 | ,, | uncertain on what occasion. |
| 5 | ,, | when persecuted by Saul, or by Absalom. |
| 13 | ,, | uncertain on what occasion. |
| 16 | ,, | prophetical of Christ's Resurrection. |
| 22 | ,, | prophetical of the Crucifixion of Christ. |

- 25 By David, when in a state of distress.
26 „
27 „ when in distress.
28 „ when in distress.
31 „ prophetical.
35 „ when persecuted by his enemies.
44 The Author uncertain.
60 Supposed to have been written by David
when the tribes of Israel had submitted
to his sceptre.
61 By David.
64 „ a Prayer for protection from his
enemies.
67 Uncertain.
69 By David, when in extreme danger—Pro-
phetical.
70 „
74 }
77 } By Asaph, during the Captivity.
79 }
80 }
83 „ probably during the reign of Je-
hosaphat.
88 By Heman the Ezrahite, uncertain when
composed.

- 89 By Ethan, the Ezrahite : probably written
in the reign of Rehoboam,
when the Ten Tribes had re-
volted.
- 94 Unknown.
- 109 By David.
- 120 „ when forced to flee the country
by the calumnies of Doeg.
- 122 „ written probably for the use of
the Israelites when they went
up to Jerusalem, after the Ark
was removed thither.
- 123 The Author, and occasion, uncertain.
- 137 The Author uncertain ; written during the
Captivity.
- Q. Now give the *Penitential Psalms*.
- A. 6 By David, uncertain on what occasion.
- 32 } „ supposed to refer to David's
sin in the matter of Uriah.
- 38 } „
- 51 } „
- 102 By one of the Prophets. During the Cap-
tivity.
- 130 By David.
- 143 „ when escaping from Absalom.

II. PSALMS OF THANKSGIVING.

- 9 By David.
- 18 „ Prophetical of Christ.
- 21 } „ after David's victories ; a type of
30 } Christ's victories over Death.
- 34 „ The verses, 21st and 22d, are explained in the desolation of the kingdoms that persecuted the Church ; and of the Jews, who crucified their Saviour.
- 40 „ This Psalm may refer to the Redeemer's sufferings.
- 46 } Either by David, after his victories over
the Syrians, or, on the deliverance of Jerusalem from
48 } Sennacherib.
- 65 By David, after the Three Years' Famine.
- 66 „ when established on the throne.
- 68 „ when the ark was carried up to Mount Zion. Prophetical.
- 75 By Asaph, at the desire of David, on coming to the throne.
- 76 Unknown. The deliverance from Sennacherib.

- 81 Composed in the time of David, when the
ark had been removed to Zion.
- 85 Unknown. During the captivity.
- 98 By David. Prophetical of the Salvation of
the Redeemer.
- 103 „ after recovering from illness.
- 105 „
- 108 „
- 116 Various are the opinions as to the time when
written, and by whom.
- 117 By David.
- 118 „ after ascending the throne : verses
22d and 23d are quoted six
times in the New Testament,
and apply to Christ.
- 124 By David.
- 126 Unknown. When the Jews had returned
from captivity ; typical of the
Spiritual Redemption of the
Church.
- 129 Uncertain.
- 135 } Probably the Morning Hymns at the opening
136 } of the gates of the Temple.
- 138 Uncertain. Verses 4 and 5, are prophecies
of the calling of the Gentiles.

- 144 By David, before he had completed his
victories.
- 145 Praise by David.
- 149 It is supposed, that David, led by the Spirit
of Prophecy, anticipated the
future triumphs of the Church.

III. PSALMS OF PRAISE.

- 19 By David.
- 20 „
- 23 „
- 24 „ when the Ark was removed to
Jerusalem.
- 29 „
- 33 Generally ascribed to David.
- 36 By David.
- 47 „ when the Ark was placed on Mount
Zion.
- 50 By Asaph, a prophet in the time of Hezekiah.
- 62 By David.
- 91 „
- 93 „
- 95 „
- 96 „
- 97 „
- 99 „

- 100 Uncertain.
- 104 By David, who shewed the greatness of God,
in making the world. This is
quoted by St. Paul, 1st chap.
Hebrews.
- 107 „
- 111 The author uncertain.
- 113 } Unknown. The Jewish writers state that
114 } these were sung at their feasts,
115 } especially at the Passover.
- 121 By David.
- 134 „
- 139 „ when accused of designs against
Saul.
- 145 } „ Psalms of praise and thanksgiving
146 } at the close of his reign.
- 147 In the time of Nehemiah.
- 148 By David.
- 150 Supposed to have been composed by Ezra, on
purpose to close the Book of
Psalms.

IV. PSALMS OF INSTRUCTION.

- 1 Supposed to have been written by Ezra, as a
Preface to the Book of Psalms.

- 10 By David, when persecuted by Saul.
 12 „
 14 } „ after Absalom's Rebellion.
 39 }
 15 } „
 37 }
 49 Uncertain.
 52 By David, when Doeg had betrayed him to
 Saul.
 53 „
 58 „
 92 „
 101 „ determining to govern with equity.
 131 „
 73. By Asaph.
 82 By another Asaph, in the reign of Hezekiah.
 90 By Moses, when Israel was punished in the
 wilderness.
 112 } Uncertain.
 125 } „ Supposed to be written at the time
 128 } „ of Sennacherib.
 119 By David. This Psalm was composed in
 24 Parts, each containing 8
 verses, and commencing with
 the successive letters of the

Hebrew alphabet ; an arrangement adopted to assist the memory of the readers.

127 }
132 } By Solomon.

133 By David, when seated on the throne. This Psalm was used by the first Christians to express their joy at the union of the Jews and Gentiles.

V. THE PROPHETICAL PSALMS.

Many other Psalms contain prophetical passages, but the following are eminently prophetical.

2 By David, on his advancement to the throne.

8 „ probably after his victory over Goliath.

*16 By David.

*22 }
*40 } „

*45 „

*69 „ written when he was in great distress during Absalom's rebellion

NOTE.—The Psalms marked thus (*) are also inserted in the preceding divisions of Prayer and Thanksgivings.

72 By David, when about to resign the kingdom
into the hands of his son
Solomon.

87 Probably composed when the foundation of
the Temple was laid.

*109 By David, when flying from Saul, or from
Absalom.

110 „

*118 „ after his advancement to the throne,
and his victories over his sur-
rounding enemies.

VI. THE HISTORICAL PSALMS.

78. By Asaph, after the death of David. This Psalm contains a narrative of facts, and describes parts of the history of Israel.

105 By David. It is one of the Psalms of thanks-
giving.

106 Uncertain whether written by David, or dur-
ing the captivity. It gives
parts of the history of Israel.

Q. Name the Psalms, called proper Psalms, which,
in the Book of Common Prayer, are fixed for par-
ticular days ; and state the reasons for their selection ?

| | Morning. | Evening. |
|-----------------------|----------|----------|
| A. FOR CHRISTMAS DAY, | { 19 | 89 |
| | { 45 | 110 |
| | { 85 | 132 |

In the 19th Psalm, David, calling attention to the wonders of the Creation, shews that they declare the glory of God. The Sun, who “ cometh as a Bridegroom out of his chamber,” is taken as an emblem of Christ, who is foretold by Malachi, under the title of “ The Sun of Righteousness.”* In this view, the Psalm is very appropriate to the day, on which the Birth of our Saviour is celebrated.

The 45th Psalm is entirely a prophecy of Christ, and is quoted as such by St. Paul.† Its title, in the Bible is, “ a Song of Loves ;” it describes the mutual love which subsists between Christ and his Church.

The 85th Psalm, in its primary sense, celebrates the return of the Jews from the Captivity ; but it has a far more extended application, and from the 8th verse is directly prophetical of the Birth of Christ, on which day “ Mercy and Truth are met together : Righteousness and Peace have kissed each other.”

The 89th Psalm recounts the covenant of God with David ; but that covenant being fulfilled in the person of Christ, the Psalm is prophetical of His kingdom.

The 110th Psalm is entirely prophetical of Christ, of whom it speaks as “ David’s Lord :” our Saviour,

* Malachi iv. 2.

† Heb. i. 8 & 9.

referring to it, enquired of the Pharisees, “ If David call him (Christ) Lord, how is he his son ?” * an enquiry which can only be solved by the doctrine, that although Christ as “ Manifest in the flesh,” is the Son of David, he is from everlasting the Son of God and one with the Father. In this Psalm our Saviour is foretold as “ a Priest for ever, after the order of Melchizedek.” †

The 132d Psalm, in which the Lord is entreated to take possession of his Temple, is applicable to the Christian Church ; and contains the promise of the Lord to David “ of the fruit of thy body will I sit upon thy throne :” This passage is referred to by St. Peter when addressing the assembled Jews on the Day of Pentecost ‡ as a prophecy of Christ.

| | Morning. | Evening. |
|--------------------|----------|----------|
| FOR ASH WEDNESDAY, | 6 | 102 |
| | 32 | 130 |
| | 38 | 143 |

These being Penitential Psalms, are appropriate to the season in which the Church calls the world to repentance.

| | | |
|------------------|----|----|
| FOR GOOD FRIDAY, | 22 | 69 |
| | 40 | 88 |
| | 54 | — |

Matt. xxii. 43, 45. Mark xii. 37. Luke xx. 44.

† See page 21.

‡ Acts ii. 30.

The 22d Psalm, contains a minute and prophetic description of the sufferings of Christ upon the cross. The first verse was uttered by our Saviour before his Death,* when bearing the punishment of our sins he was for a time deprived of the Divine Presence, and consoling influence. The fulfilment of the prophecy, "they part my garments among them, and cast lots upon my vesture," is expressly cited by two Evangelists.†

In the 40th Psalm, David (the type), speaking in his own character, was led by the Spirit to utter sentiments applicable only to the anti-type, Christ. The 6th, 7th, and 8th verses which intimate the insufficiency of the legal sacrifices,‡ and refer to "the offering of the body of Jesus Christ once for all," are quoted by St. Paul in the 10th chapter of the Hebrews, as if they were spoken by Christ himself.

In the 54th Psalm, David expresses his confidence in the Lord as his helper in time of danger, and it is appropriate to the day on which we celebrate our deliverance out of all trouble through "the atoning blood of Christ."

In the 69th Psalm, composed in a time of extreme danger, David uses expressions descriptive of the

* Matt. xxvii. 46. † Matt. xxvii. 35. John xi. 23, 24.

‡ See this subject treated of in Leviticus, Page 41.

sufferings and persecution of Christ. The 9th verse is quoted by St. John* and St. Paul,† with express application to our Saviour.

The 88th Psalm, in which the writer bewails before God his tremendous sufferings, and prays for deliverance, is applicable to Christ when “his Soul was full of troubles, and his life drew nigh unto the grave ;” with this view, it is selected by our Church to be read on Good Friday.

| | Morning. | Evening. |
|-----------------|----------|----------|
| | 2 | 113 |
| For EASTER DAY, | { 57 | 114 |
| | { 111 | 118 |

The 2nd Psalm is referable to Christ both typically and prophetically. The 7th verse is quoted by St. Paul as fulfilled “in that he raised up Jesus again,”‡ and the concluding verse intimates the manner in which reconciliation with God is to be obtained, viz., through the intercession of His Son.

As the 88th Psalm is appropriate to Christ, when suffering on the cross, so *the 57th*, in which David exultingly praises God on the occasion of his deliverance from Saul, is applied with great propriety to Jesus as risen from the dead and exulting in the prospect of the con-

* John ii. 17. † Romans xv. 3. ‡ Acts xiii. 33.

version of the world to the worship and praise of God.

The 111th Psalm, which praises God for his gracious and glorious works, is especially applicable to the day on which “ he sent redemption to his people.”

The 113th is likewise a song of general praise, but the last verse is considered emblematical of the calling of the Gentiles.

The 114th celebrates the deliverance of Israel from the bondage of Egypt, which pre-figured our redemption from sin and death, through Jesus Christ, our Lord.

The 118th Psalm, composed by David when delivered from his troubles, and established in His kingdom, had direct reference to the anti-type, the Messiah, and His kingdom, and the verse which declares that “ the same stone which the builders refused is become the head-stone of the corner,” is quoted by our Lord himself, and frequently by the Apostles, as prophetic of his rejection by the Jews, and his exaltation to be the head of the church.

| | Morning. | Evening. |
|----------------------|----------|----------|
| For ASCENSION-DAY, { | 8 | 24 |
| | 15 | 47 |
| | 21 | 108 |

In the 8th Psalm, David sings the glory of God, as

displayed in the works of the Creation, and in His love to man; but we learn from the Apostle St. Paul,* that it has a prophetic reference to the Ascension of Christ: we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour.

In the 15th Psalm, the Psalmist enquires of the Lord, “who shall abide in His tabernacle? or who shall dwell in His holy hill?” The earthly tabernacle was typical of heaven, which is opened to believers through the ascension of our Lord.

The 21st Psalm, in which David returns thanks to God for having preserved him, and led him to victory, is typical of Christ, and celebrates his victory over sin and death.

The 24th Psalm is of the same character as the 15th. It is supposed to have been sung when the ark was brought to Mount Sion, an event pre-figurative of the ascension of our Lord.

The 47th Psalm is also of the same character, and was composed, on a similar occasion, as the last.

The 108th Psalm is a song of triumph and joyful hope, which is suitable to the occasion for which it is selected by our church. David anticipates the

* Hebrews ii. 6, 9.

extension of his dominion, and his triumphs are typical of the conquest of Christ over the world.

| | | |
|--------------------------|----------|-----------|
| | Morning. | Evening. |
| For WHIT-SUNDAY, 48, 68. | | 104, 145. |

The 48th Psalm was composed on the occasion of the deliverance of Jerusalem from some urgent danger. The 8th verse is prophetic of the heavenly Zion, which God will establish for ever, and the Psalm is appropriate to the day on which the church of Christ first displayed its power.

In the 68th Psalm, David, reviewing the past mercies of God, predicts further prosperity to the Israelites. Under the type of Israel, however, the Psalm is prophetic of the church of Christ. On the Day of Pentecost, "the Lord gave the word, and great was the company of preachers," and the concluding verses predict the conversion of the Gentile nations.

The 104th Psalm celebrates the glory of the Divine perfection, as displayed in Creation and Providence, and is selected for Whit-Sunday, as emblematical of our spiritual creation.

The 145th is a Psalm of praise to God for his mercies, especially for spiritual blessings, and is suitable to Whit-Sunday, when we celebrate the descent of the Holy Spirit.

Q. The greatest part of the Prophetical Psalms mentioned in Class V. being selected in our Liturgy as Proper Psalms, which you have just described, I will ask you some questions concerning the Psalms in that Class which have not been so selected, viz. :

The 16th, 72nd, 87th, and 109th.

Q. In what respect is the 16th Psalm prophetical, and where is it referred to in the New Testament ?

A. The 16th Psalm is prophetical of Christ, particularly of his death and resurrection ; and is quoted in that sense by St. Peter, Acts ii. 31, and by St. Paul, Acts xiii. 35.

Q. What article in the Apostles' Creed, relating to Jesus Christ, is founded on the verse in this Psalm, " For Thou wilt not leave my soul in hell ? "

A. " He descended into hell."

Q. What is meant by the word hell ?

A. The Hebrew word, which is translated hell, signifies the place to which the souls of men go after their death until the resurrection of their bodies. Our Saviour, in his human nature, descended into hell, but it is not meant that he went to a place of punishment.

Q. Describe the 72nd, 87th, and 109th Psalms, in their prophetical character ?

A. In the 72nd Psalm, David, praying for Solo-

mon, to whom his kingdom was about to be transferred, predicts, under the type of Solomon, the glory and peace of the Redeemer's kingdom.

The 87th Psalm celebrates the stability and felicity of Mount Zion, and foretells the calling of the Gentiles, who will join in her praise.

In the 109th, David complains of the malice of his enemies, and devotes one in particular to destruction; but he spake as the type of Christ; and St. Peter* shews us that the curse of David against his enemy was fulfilled in the death of Judas.

Q. What other remarkable prophecy of Judas is found in the Psalms, and where is its fulfilment recorded?

A. David's complaint of the treachery of Ahithophel, Psalm xli. 9, is prophetic of Judas, and the verse is quoted by our Saviour when he announced its approaching fulfilment in His betrayal by Judas. †

Q. Besides the above peculiarly prophetic compositions, do predictions of Christ, or, of his kingdom, frequently occur in the Psalms?

A. David was so eminently a type of Christ, that the language he uses of himself, except when he deplores his sins, may generally be applied to our

* Acts. i. 20.

† John xiii. 18.

Saviour: his songs of triumph over his enemies are, in like manner, typical of the Redeemer's kingdom; and his very name is applied to Christ, "the sure mercies of David"* being the mercies of Christ. The frequent quotations from the Psalms in the New Testament, not only prove the Divine character of the Book, but evince the concordance of its doctrines with those of the Christian dispensation.

* Isaiah lv. 3.

Acts xiii. 34. .

THE BOOK OF PROVERBS.

Q. By whom were the Proverbs composed ?

A. Except the two last chapters, by Solomon.—

They are a selection from the three thousand Proverb^s which we are informed, in the First Book of Kings, were spoken by that king.

Q. By whom was the selection made ?

A. The first part probably by Solomon himself: but those contained in the chapters, from the 25th to the end of the 29th were, as we learn from the commencement of the 25th chapter, copied out by “the men of Hezekiah, king of Judah.” The two last chapters bear the names of Agur and king Lemuel.

Q. What is the intention of the Book ?

A. It contains short maxims, which may be easily retained in the memory, suited to every station, forming a guide for the conduct through life, exposing the folly and danger of sin, and representing the advantage of temperance, and other virtues.

Q. Are these moral rules merely the result of human sagacity, or do they bear the stamp of Divine inspiration ?

A. Solomon received the gift of wisdom in a peculiar manner from the Lord, and doubtless wrote under the direction of the Holy Spirit ; and the frequent quotations from this book in the New Testament, prove that it was received by our Saviour and his disciples as part of the oracles of God.

Q. In what manner does Solomon mention wisdom in this book ?

A. In describing the attributes of Wisdom in the 8th chapter, he gives to it a personality ; and declares its divinity and eternity in a manner applicable to the Son of God, Jesus Christ our Saviour, and in language similar to that used by St. John in the commencement of his Gospel, when he speaks of our Lord as “ the Word that was in the beginning.”

THE
BOOK OF ECCLESIASTES.

Q. What does the title of this Book signify ?

A. The title is taken from the Septuagint ; and it is a Greek word, signifying “ *The Preacher.*”

Q. By whom, and when was it written ?

A. It was written by Solomon, at what time is uncertain, but probably in his old age, when he was brought, as is generally supposed, to repentance for the crimes into which he had been seduced by his idolatrous wives.

Q. What is the nature of the Book ?

A. The writer, speaking from his own experience, exposes the folly of seeking happiness in any of those things which the world follows so ardently. Riches and power, mirth and pleasure, and even knowledge and wisdom, apart from true religion, are all summed up as “ *Vanity of Vanities.*” He shews, that notwithstanding contrary appearances, the good alone are happy, he unfolds the doctrine of a future state and universal judgment : and concludes the whole matter with the admonition that we should “ *fear God and keep his Commandments*; for this is the whole duty of man.”

THE SONG OF SOLOMON.

Q. Is it ascertained when Solomon wrote this Book ?

A. No : It is a part of his Songs, which, we read in Kings, were 1005. The title in the Chaldee implies, “ the Songs which Solomon, the king, uttered in the Spirit of Prophecy.”

Q. What is the nature of this Song of Songs ?

A. One continued Poem, written figuratively, illustrating the mutual love between Christ and his Church under the figures of a Bridegroom and his Bride, an emblem often employed in Scripture, as describing the firmest tie.

THE PROPHETICAL BOOKS.

Q. Name the four great Prophets ?

ISAIAH,
JEREMIAH,
EZEKIEL,
DANIEL.

THE BOOK OF ISAIAH.

Q. When did Isaiah prophecy ?

A. In the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. It is supposed that he prophesied about sixty years, and was sawn asunder by order of king Manasseh, 698 A. C.

Q. What epithet did Isaiah acquire, from the circumstantial predictions he gives of the Messiah ?

A. That of " The Evangelical Prophet."

Q. What occurred when Isaiah was solemnly summoned to the prophetical office ?

A. " He saw the Lord sitting upon a throne, high and lifted up, and His train filled the Temple." 6th chapter.

Q. What did this vision relate to ?

A. To the future kingdom of Christ, when *the veil*, was to be removed, and the way into the Most Holy Place made manifest. This is alluded to by St. John.*

* John xii. 37 to 41.

Q. Explain the nature of Isaiah's prophecies ?

A. The 1st part of the prophecies, from the beginning to the 13th chapter, contains denunciations of Divine wrath against the people for their iniquities ; at the same time holding out comfort to them, by foretelling the birth and Divine character of Christ, and His mercies towards the Jews.

Q. Mention any particular prophecies relating to the birth of Christ, the fulfilment of which is recorded in the New Testament ?

A. " Behold a Virgin shall bear a son, and shall call his name Immanuel, God with us."* The 7th chap. "The people that walked in darkness have seen a great Light, &c."† The 9th chap. verse 2, v. 6. " For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder : and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."‡

Q. Proceed with the account of the contents of the Book ?

A. The 2nd part of the prophecies pronounces the fate of the Babylonians, Philistines, Moabites, Syrians, and Egyptians, &c.

* Matt. i. 23. Luke i. 27. 35. † Matt. iv. 15, 16.

‡ Luke ii. 11.

Next follow the chapters relating to Hezekiah. The prophecies from the 40th chapter, relate to the history of Christ: the glad tidings of the Gospel: the ministry of John the Baptist. (Chapter xl. v. 3).

Q. Where does God, through his prophet, hold out promises of comfort and forgiveness of sins to his people?

A. In that beautiful chapter—the 40th “comfort ye, comfort ye, my people,” &c.

Q. Name any other very striking prophecies?

A. In the 45th chapter, Jehovah declares himself a Just God, and a Saviour; “that all shall bow the knee to him.”* This passage predicts the establishment of the Redeemer’s kingdom, and the universal subjection of all nations to the Gospel.

The 53rd chapter, contains a prophecy of the sufferings and death of Christ, at least 700 years before His birth, the exact fulfilment of which evinces the Divine inspiration of the Scriptures “He was despised and rejected of men &c.”

“He made his grave with the wicked, and with the rich in his death.” The apparent contradiction of this prophecy is resolved in its fulfilment. Our Saviour died between two thieves, but Joseph of Arima-

* Romans xiv. 11.

thea, a rich man, begged his body from Pilate, and laid it in his own new tomb.

Q. On what occasion did our Saviour refer to a prophecy of Isaiah as fulfilled in Him?

A. In the synagogue at Nazareth, the Book of the prophet Esaias* having been delivered to him, he read the first part of the prophecy which we find in the 61st chapter, adding "this day is this Scripture fulfilled in your ears."

Q. What titles are used by Isaiah in prophesying of Christ?

A. Amongst others, "The Branch." "The Root of Jesse." "The Corner Stone."

* The Greek termination of the name Isaiah.

† Luke iv. 17 to 21.

THE BOOK OF JEREMIAH.

Q. When did Jeremiah begin to prophecy?

A. In the reign of Josiah, king of Judah.

Q. What became of him?

A. On the destruction of Jerusalem he was carried into Egypt by the rebellious remnant of the Jews which fled thither. He there continued to prophecy, till he was stoned to death by his countrymen 586 A.C.

Q. What command did Jeremiah receive from God respecting his prophecies?

A. That he should write them on a roll, and read them to the people.

Q. What became of this roll?

A. Jehoiakin, the king of Judah, and the princes in their vexation, burnt it; but a second one was written by Baruch, the Scribe, under the direction of Jeremiah, uttering a dreadful sentence against the king.

Q. Mention the most remarkable of Jeremiah's prophecies that are quoted in the New Testament?

A. The mourning of Rachael for her children, be-

cause they are not, which was fulfilled by the murder of the children in Bethlehem by Herod.*

The promises of a "New Covenant," which St. Paul has shewn, implied a prediction of the introduction of a more spiritual dispensation.†

Q. What remarkable prophecy relating to the Jewish nation, is contained in the same chapter, the 31st?

A. The clearest predictions are given of the return of the Israelites to their own land "from the North country and the coasts of the earth," and that the Lord will put his Law into their hearts, and that they shall be His people.

Q. What other Book did Jeremiah write?

A. THE LAMENTATIONS.

Q. Upon what occasion were they written?

A. At the desolation of Jerusalem. Jeremiah laments over the city; and bewails the cessation of all public worship.

* Matt. ii. 17, 18. † Heb. viii. 7 to 13. Chap. x. 11 to 18.

THE BOOK OF EZEKIEL.

Q. When did Ezekiel prophecy ?

A. At the time of the captivity. He was amongst those Jews who were placed by the river Chebar, to the north of Babylon.

Q. With what does the Book of Ezekiel open ?

A. With an account of an emblematic vision of God, by which Ezekiel was called to the prophetic office.

Q. Did Ezekiel prophecy of Christ ?

A. There are in his prophecies, many figurative predictions of the Messiah, and His kingdom, and of the future re-union and happiness of the Jews and Israelites. The vision of the Temple, with which the Book closes, is thought to be emblematical of the state of the Christian Church in the Millennium. Many of Ezekiel's prophecies remain still to be fulfilled.

THE BOOK OF DANIEL.

Q. When did Daniel live ?

A. During the captivity.

Q. What became of him ?

A. He was carried captive to Babylon at an early age, and was there raised to great authority by Nebuchadnezzar II. and afterwards by Darius the Mede, and by Cyrus, king of Persia.

Q. Where did Daniel die ?

A. He is supposed to have died at Babylon, at an advanced age.

Q. How is the Book of Daniel divided ?

A. The six first chapters describe the events which happened in the reigns of Nebuchadnezzar, Belshazzar, and Darius. The other six chapters give prophecies of the Four Empires.

Q. Now relate the events found in the first six ?

A. The miraculous deliverance of Daniel's companions from the fiery furnace into which they had been cast by Nebuchadnezzar : the remarkable punishment and conversion of Nebuchadnezzar : the fate of Belshazzar : and the Divine interference for the protection of Daniel in the lion's den.

Q. Give the prophecies in the six last chapters.

A. The 7th chapter, describes a vision which Daniel, saw, of *Four great beasts* arising out of the sea, the fourth having *ten horns*, among which a *little horn* came up. The four horns denote the four great monarchies which succeeded each other,

The Chaldean, or Assyrian Empire,

The Empire of the Medes and Persians,

The Grecian Empire, and

The Roman Empire. This latter had ten horns, by which is signified the division of the Roman Empire into the ten kingdoms, from which the modern kingdoms of Europe are sprung. The little horn which came up among them, "Having eyes like the eyes of a man, and a mouth speaking great things," is generally interpreted as a prediction of the Papal Power; his eyes denoting the policy and watchfulness he employed in extending his influence, and the great things which he spake, evidently alluding to the extravagant pretensions of the Church of Rome. But the whole gave way to "The Ancient of Days," the Eternal God, whom all nations shall serve, and whose "dominion is an Everlasting Dominion."

The 8th chapter describes another vision of a *ram*, with two horns, and a *he goat*, that overcame the

ram. The ram signifies the Median and Persian Empire, which was conquered by the Grecian, foretold under the emblem of the goat. But when "he was strong," the horn of the goat was broken, "and for it, came up four notable ones." This evidently predicts the division of the Grecian Empire after the death of Alexander, who was cut off when he had arrived at the height of his power. The prophecy of the Little Horn which came forth from one of the four horns of the goat, has been variously explained, but the modern interpretation, that it refers to the Mahomedan delusion, appears to be well founded.

In the 9th chapter is contained one of the most remarkable prophecies of the coming and salvation of Christ that can be found in the Old Testament. On this account, the modern Jews, unable to adapt the prophecy to their own views, are unwilling to consider Daniel as a prophet; the seventy weeks, mentioned verse 24, are supposed to mean seventy weeks of years, or 490 years, the periods prefixed for "bringing in everlasting righteousness by the Messiah." The following verses go on to describe that "The Messiah should be cut off, but not for himself;" that the city and sanctuary should be destroyed; and that desolations were determined.

Q. How has this prophecy received its accomplishment?

A. Jesus of Nazareth, the Messiah, was put to death, not for himself, but for the salvation of mankind. Jerusalem, and the temple were destroyed by the Romans seventy years after Christ. They erected their standards (or abominations of desolation*) in the Holy Land, and the Jews were dispersed through all nations.

In the 10th chapter, Daniel has a vision of a glorious person, who, from the description, and from his discourse, could be no other than the Son of God, and who came to make him understand what should befall his people in the latter day, addressing him by the encouraging title of, "O, man! greatly beloved." The remaining part of this chapter, and the two following, and concluding chapters, contain a continued prophecy of the revolutions of nations. The overthrow of the Persian by the Grecian Empire is foretold; the subsequent division of the Grecian: and the dissensions and wars of Alexander's successors. The following part is obscure, but it appears to relate to the subversion of the Grecian power by

* Cited by Matt. xxiv. 15. and Mark xiii. 14.

the Roman, and the final destruction of the Roman. Much of this prophecy, which, in fact, extends to the end of time, remains to be accomplished, and can only be explained by the event; but in whatever manner it is to be fulfilled, the whole refers to the ultimate overthrow of the enemies of God's people, and the triumph of the Church of Christ.

THE BOOKS OF THE TWELVE LESSER PROPHETS.

Q. Were there other Prophets whose writings are handed down?

A. Yes: "the Lesser Prophets," who prophesied before, and after the captivity.

Q. Why were they termed "Lesser" or "Minor?"

A. In reference to the conciseness of their respective works. It was probably on this account that, in the Hebrew Canon, their writings were comprized in one book, called "The Book of the Twelve Prophets."

Q. Give the names of the Twelve Prophets?

| | | |
|---|---|--|
| A. HOSEA, JOEL, AMOS, OBADIAH, JONAH, MICAHA, NAHUM, | } | Contemporaries of Isaiah. „ Jeremiah. The most ancient of these Prophets. Contemporary with Isaiah. |
|---|---|--|

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| | |
|------------|---|
| HABAKKUK, | Supposed to have lived about the time of Jeremiah. |
| ZEPHANIAH, | Contemporary with Josiah, king of Judah. |
| HAGGAI, | } Contemporary with Zerub- babel after the captivity. |
| ZECHARIAH, | |
| MALACHI, | The last in the order of the Prophets whose writ- ings have been handed down to posterity. |

THE BOOK OF HOSEA.

Q. What was the design of the Prophecies of Hosea?

A. To declaim against the sins of Israel. This Prophet also foretold the sufferings of the Jews, their present state, and future restoration, the calling of our Saviour out of Egypt, to which St. Matthew refers,* His resurrection, and the terrors of the Last Judgment.

Q. Mention the instances in the New Testament where the Book of Hosea is further quoted.

A. Our Saviour twice, in discoursing with the Pharisees, refers to the expression in Hosea, "I will have mercy, and not sacrifice."† St. Paul likewise refers to Hosea, when foretelling the calling of the Gentiles.‡

* Matt. ii. 15.

† Matt. ix. 12, 13.

Matt. xii. 7.

‡ Rom. ix. 25, 26.

THE BOOK OF JOEL.

Q. What did Joel predict?

A. Judgments on Judah : he prophesied also of the glorious times that were to come under the Gospel dispensation.

Q. What was the most remarkable prophecy of Joel?

A. That in the 2nd chapter, describing the pouring out of the Spirit under the Gospel, and the subsequent wonderful events. It is quoted by St. Peter on the Day of Pentecost*, and is referred to in other parts of the New Testament.

* Acts ii. 14 to 21.

THE BOOK OF AMOS.

Q. What was the nature of the Prophecies of Amos ?

A. He prophesied against the Syrians, Philistines, Tyrians, Ammonites, Moabites, and Edomites. He predicted the destruction of Israel, but foretold that Jacob would not be utterly destroyed ; that God would once more raise up a tabernacle, meaning the kingdom of David, &c. This prophecy is quoted by St. James, in the discussions among the assembled Apostles respecting the attempt of the Pharisees to impose the rite of circumcision, and the restrictions of the Ceremonial Law on the converted Gentiles.*

THE BOOK OF OBADIAH.

Q. Of what did Obadiah prophecy ?

A. The destruction of Edom : and also, of the future prosperity of Israel, and the church.

* Acts xv. 15 to 18.

THE BOOK OF JONAH

Q. What event is detailed in this Book ?

A. That of Jonah being sent to preach against Nineveh.

Q. Did Jonah go willingly ?

A. No: " he fled from the presence of the Lord," and took ship to Tarshish: but the Lord caused a great wind to arise, and when the ship was like to be broken, Jonah, who was discovered, by casting lots, to be the cause of the tempest, was, at his own request, cast into the sea by the mariners, and was immediately swallowed up by a great fish, in which he remained three days and nights.

Q. What is pre-figured by this miracle ?

A. The death and burial of Christ, and His resurrection on the third day.

Q. Is this referred to in the New Testament ?

A. Yes: by our Lord himself.*

* Matt. xii. 40. Matt. xvi. 4, and Luke xi. 32.

THE BOOK OF MICAH.

Q. What were the prophecies of Micah?

A. They related to Judah and Israel; and also to the glory and peace of Christ's kingdom. He is twice referred to concerning the place where the Messiah was born.* "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel."

THE BOOK OF NAHUM.

Q. When did Nahum prophecy?

A. About the time of Sennacherib. His prophecies are chiefly against the Assyrians, who carried away the Ten Tribes.

* Matt. ii, 56. John vii, 42.

THE BOOK OF HABAKKUK.

Q. What is the subject of the Prophecy of Habakkuk?

A. He foretold the captivity of Judah by the Chaldeans, and the judgments subsequently inflicted on that nation

Q. Are there any predictions of the kingdom of Christ?

A. The devastations made by the Chaldeans are, generally considered to refer to the temporary success of the opposers of the Christian church, and their destruction to the final triumph of the true religion after the destruction of the mystical Babylon, when "the earth shall be filled with the knowledge of the glory of the Lord, as waters cover the sea."*

Q. Is this Book referred to in the New Testament?

A. The 5th verse of the 1st chapter is quoted in the Acts,† and the text "The just shall live by faith," is quoted in St. Paul's Epistles.‡

* Chap. ii. 14. † Acts xiii. 40. 41. ‡ Rom. i. 17.
Gal. iii. 2. Heb. x. 37, 38.

THE BOOK OF ZEPHANIAH.

Q. Against whom did Zephaniah prophecy?

A. The worshippers of Baal, and the Ninevites. It is thought that he assisted Josiah in his attempt to bring back the people to the worship of the true God. In conclusion, Zephaniah foretels the final restoration of the Jews, and the blessings of the Gospel.

THE BOOK OF HAGGAI.

Q. When did Haggai prophecy?

A. After the Babylonish captivity ; the prophecies of Haggai relate chiefly to the second temple, and the prosperity of Christ's kingdom is predicted under that of Zerubbabel, his ancestor and type.

Q. What is the prophetical prophecy concerning the second temple?

A. " I will shake the heavens, and the earth, and

the sea, and the dry land.* And I will shake all nations, and the desire of all nations shall come : and I will fill the house with *glory*, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former ; and in this place will I give Peace.”

Q. How do you explain this prophecy ?

A. It predicts the convulsions and changes which would take place in the Jewish church and state, the abrogation of the Mosaical dispensation, and the destruction of Jerusalem : it refers also to the wars and revolutions of nations, preparatory to the coming of Christ “ the desire of all nations,” whose presence in the second temple would reflect far greater glory upon it, than the temple of Solomon derived from the Shechinah (or visible glory.)

* This part of the Prophecy is quoted by St. Paul, Heb. xii. 26.

THE BOOK OF ZECHARIAH.

Q. What was there remarkable in the prophecies of Zechariah?

A. His prophecies more explicitly refer, than those of the other minor prophets, to our Saviour. He foretells the prosperity of Jerusalem: the judgments of God on the enemies of his people: the coming of Christ: and the conversion of the Gentiles, &c. His Book is repeatedly referred to in the New Testament.

Q. Point out some of the principal prophecies?

A. That, in the 9th chapter, “ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: riding upon an ass, upon a colt, the foal of an ass.” This is referred to by St. Matthew,* and St. John.†

In the 11th chap.—“ They weighed for my price thirty pieces of silver; ” “ And the Lord said unto me, cast it unto the potter,” † &c.

In the 12th. chap.—“ And they shall look upon

* Matt. xxi. 4, 5. † John xii. 14, 16. ‡ Matt. xxvii. 9, 10.

me, whom they have pierced." This is referred to by St. John.*

In the 13th. chap. describing the scattering of the sheep; referred to both by St. Matthew, xxvi. 31, and St. Mark, xiv. 27.

Q. Is not the prophecy in the 12th verse of the 11th. chapter, cited by St. Matthew, as spoken by Jeremy, the prophet?

A. Yes : some authors suppose that the 11th and two preceding chapters were written by Jeremiah ; but the general, and more probable opinion is, that the word Jeremy was substituted by a mistake of the transcriber of the Gospel.

* John xix. 34, 37.

THE BOOK OF MALACHI.

Q. Who was Malachi?

A. The last of the Prophets, until the coming of the Messiah, which was in about 400 years.

Q. What was the nature of his prophecies?

A. He prophesied of John the Baptist; of the Messiah; of the calling of the Gentiles; of the Gospel. Malachi closes his Book with exhorting the Jews to remember the Law of Moses; and to look for the coming of Elijah, (John the Baptist,)—
“And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come (saith the Lord) and smite the earth with a curse.”

Malachi's prophecy of the coming of John the Baptist, is referred to by St. Matthew,* St. Mark†, and St. Luke.‡

* Matt. xi. 10.

† Mark i. 2.

‡ St. Luke, vii. 27.

A SLIGHT SKETCH
OF
THE HISTORY OF THE JEWS,
From the time that the Scripture History closes,
until the Birth of Christ, to connect the
Old and New Testament.

Q. To whom were the Jews tributary after their return from the Babylonish captivity.

A. The Jews were subject to Persia until the year 330, A. C. On the conquest of that country by the Greeks, they were placed under the Grecian power, and continued tributary to it until the death of Alexander the Great, 323 A. C.

Q. What remarkable prophecy was fulfilled soon after the death of Alexander the Great?

A. The renowned Babylon, where Alexander had lived in great pomp some part of his life, fell to decay, and soon became utterly desolate.

Q. What befel Judea at Alexander's death?

A. When the Grecian Empire was divided amongst his generals, Judea fell to the share of Laomedon ; but Ptolemy Soter, who had acquired Egypt, immediately conquered it from that general, and conveyed some of the Jews to Egypt. He was, however, lenient to that people, and permitted their Priesthood to remain undisturbed.

Q. Who was the Jewish High Priest at the time of Ptolemy Soter ?

A. SIMON THE JUST.

Q. By whom was he succeeded ?

A. By ELEAZAR. It was to this Priest, that Ptolemy Philadelphus, (one of the successors of Ptolemy Soter), referred, to select Jews, capable of translating their Hebrew Scriptures into Greek.*

Q. How long were the Jews subject to the Egyptians ?

A. About 100 years. They were next under the yoke of the Syrian kings, through conquest.

Q. What treatment did the Jews experience under the Syrians ?

A. They were persecuted by them.

Q. Which of their Kings more particularly persecuted them ?

* See page 8.

A. Antiochus Epiphanes, 135, A. C. who not only tried to crush the religion of the Jews, but to exterminate their nation. After three year's severe persecution, the Almighty, in His mercy, raised up the family of the Maccabees, to deliver His people from the tyrant.

Q. What other name is given to the Maccabees?

A. They were called the Asmonean family, from one of their ancestors.

Q. Of whom were they the sons?

A. Of MATTATHIAS, one of the Jewish High Priests?

Q. Give the names of the Maccabees.

A. JUDAS MACCABÆUS.

JONATHAN.

JOHN.

SIMON.

ELEAZAR.

JOHN HYRCANUS, the son of Simon.

Q. What is related of Judas Maccabæus?

A. On hearing that Antiochus Epiphanes was making great preparations to attack the Jews, he prayed to the Lord for power to overcome the Syrians. His prayer was granted; and the generals of Antiochus were defeated with great slaughter. On hearing

of their defeat, the Syrian king was hastening to Jerusalem, when he was struck with illness, and lastly, was overturned during this illness, in his chariot, and died miserably a short time after this event.

Q. Were the Jews freed from the Syrian yoke by the death of Antiochus Epiphanes?

A. No: their freedom was not established till the time of John Hyrcanus. This High Priest, however, before his death, entered into a league with the Romans, who were then becoming the rising nation, so that the Jews were again placed under a Foreign power. Hyrcanus regulated the government of the Jews, and brought them once more into order.

Q. Who succeeded him in the Priesthood?

A. ARISTOBULUS, 107 A.C. who assumed the title of king.

ALEXANDER JANNÆUS, 105.

ALEXANDRA, his wife.

ARISTOBULUS II. } her sons.
HYRCANUS, II.

These two brothers disputed, and each applied to Pompey, the Roman general, on hearing of his return from his conquest of the East. He gladly availed himself of this opportunity to make the Jews tributary to Rome, 65 A.C.

Q. Were the Jews permitted by Pompey to select their own kings after this?

A. Yes: in the year 41, Hyrcanus II. was deposed by ANTIGONUS, who thereupon made himself king.

Q. What became of Antigonus?

A. He was in his turn deposed by HEROD THE GREAT, who usurped the kingdom.

Q. Who was Herod?

A. An Idumean by birth.

Q. What is said of Herod, concerning the temple?

A. Herod entirely repaired and re-instated the temple, built in the time of Zerubbabel, after the captivity. Some sceptical Jews suppose this to have been a third temple, thereby doing away the prophecy of Haggai; and looking yet for the coming of their Messiah. But "The King of the Jews" did appear; and His presence did glorify the second temple, for, in the 33rd year of Herod's reign, when a general peace had prevailed for twelve preceding years, "the Prince of Peace," "the promised Messiah," came into the world, and took our nature upon him.

THE NEW TESTAMENT.

Q. Of what does the New Testament consist ?

A. The Books which comprise the New Testament, (or Covenant), contain the Revelation of God's mercies to mankind by His Gospel. They consist of

THE GOSPEL according to the Four Evangelists,

THE ACTS OF THE APOSTLES,

THE EPISTLES of St. Paul, and other Apostles, and

THE APOCALYPSE, or Revelations of St. John.

Q. Are the different writers of the New Testament agreed upon all material points ?

A. Yes : and this perfect agreement confirms and strengthens them.

Q. In what language were the Books of the New Testament written ?

A. In Greek, for the purpose of a more extended circulation than within the precincts of Judea.

Q. Does the New Testament answer to the Old ?

A. The History contained in it, is an exact fulfil-

ment of the prophecies, promises, and types of the Old Testament, in respect to the Redeemer.

Q. Who were the Evangelists?

A. The word, derived from the Greek, signifies, *Messenger of any good news*. It was originally applied to the propagators of the Gospel, of a rank subordinate to the Apostles: Philip the Deacon is termed, (in the Acts) the Evangelist; and Timothy is exhorted by St. Paul to do the work of an Evangelist. But, in its modern use, the term is appropriated to the writers of the Gospel, they being the promulgators of the Gospel, or “*Glad Tidings*” of God to the world.

Q. Who were the writers of these Gospels?

A. MATTHEW,

MARK,

LUKE,

JOHN.

Q. What do the Four Gospels individually contain?

A. An account of the Birth, Actions, Death, Resurrection, and Ascension of our Lord Jesus Christ.

THE GOSPEL OF ST. MATTHEW.

Q. Who was Matthew?

A. The son of Alphæus, a publican or tax-gatherer, under the Romans.

Q. What is related of him?

A. He was taken from his office by Christ, and appointed an Apostle. St. Mark and St. Luke only, call him by the name of Levi, and relate that, on being chosen, he made a great feast, to which Jesus sat down, to the surprise of the Pharisees.

Q. With what does the Gospel of St. Matthew open?

A. With the genealogy of our Lord.

Q. Why is that given?

A. To shew His descent, in a direct line, from Abraham, Isaac, Jacob, to David, and from David again, through Solomon and the kings of Judah, to the captivity; and from the captivity, to Joseph, the husband of Mary, of whom was born *Jesus*, the Saviour, who is called Christ.

Q. What is the meaning of the word Christ, and what is the corresponding term in the Hebrew language?

A. *Christ*, a word derived from the Greek, signifies the Anointed, which, in the Hebrew language, is *Messiah*.

Q. Who were deemed worthy to be anointed under the Old Law?

A. Kings, Priests, Prophets.

Q. Why, therefore, was Jesus termed "The Anointed?"

A. He was the Lord our King; the High Priest to intercede for us; the Great Prophet, sent to teach us the will of God.

Q. Does St. Matthew relate the Birth of Christ?

A. Yes: but not in so detailed a manner as St. Luke. He mentions that the angel of the Lord appeared unto Joseph in a dream, desiring him not to fear to take unto him Mary his wife: that she should bring forth a son, who should be called Jesus, because he would save his people from their sins.

Q. To what prophecy does St. Matthew refer on this occasion?

A. To that of Isaiah*—"Behold a Virgin shall be with child, and shall bring forth a son, and they shall call his name *Immanuel*, which being interpreted, is God with us.

* Isaiah vii. 14.

Q. What was the city of Mary, the mother of Jesus ?

A. Nazareth, in Galilee.

Q. Was Jesus born in that city ?

A. No : He was born at Bethlehem, of Judea, the city of David.

Q. What opinion prevailed throughout all the East, at the time of our Lord's birth ?

A. That an extraordinary person was about to arise in Judea, who would acquire dominion over all nations."

Q. What event is recorded by St. Matthew which proves this expectation ?

A. The coming of the Sages, or Wise Men, from the east (probably Persia) to Herod, the great king of the Jews, to enquire for "him who was born king of the Jews."

Q. Is it supposed that these Magi were looking for some intimation of the event of our Saviour's birth ?

A. Yes : and it was on their observing a peculiarly bright star, which went before them, that they journeyed to Jerusalem, with presents of gold, frankincense, and myrrh.

Q. Why did they select such presents ?

A. The frankincense and myrrh, were intened as

an acknowledgment of the deity of Christ ; the gold, of his royalty.

Q. What do we call the day on which the Wise Men thus worshipped our Saviour ?

A. *The Epiphany*, (a Greek word signifying “ an appearance of light : ”) as we celebrate the manifestation of Christ to the Gentiles on the sixth of January, twelve days after the Nativity of Christ, called Christmas Day, the twenty-fifth of December.

Q. Did Herod direct the Wise Men ?

A. Being blinded to the real nature of the Messiah's kingdom, he was alarmed at the announcement of a rival, and therefore sent them to Bethlehem, desiring they would return, that he might worship him also ; intending however, to destroy the young child when he should discover his residence.

Q. How was the cruel and impious purpose of Herod defeated ?

A. The Wise Men were warned of God not to return ; and Joseph was commanded of God to flee into Egypt, where he remained until the death of Herod, that it might be fulfilled which was spoken by the prophet,* “ out of Egypt have I called my son.”

Q. What measure did Herod adopt to ensure his

* Hosea xi.

object, when he found that the Wise Men did not return to him ?

A. He caused all the young children in Bethlehem to be murdered, thus fulfilling the prophecy of Jeremiah.*

Q. What do we call the day on which the children were massacred ?

A. Innocents' Day.

Q. Did Joseph return from Egypt after the death of Herod the Great ?

A. Yes : he was commanded of God, in a dream, to turn into the parts of Galilee ; and he settled at Nazareth, in Galilee, that it might be fulfilled which was spoken by the prophets, " He shall be called a Nazarene."

Q. To what prophecies does St. Matthew refer ?

A. The particular expression used by him is not found in any of the prophets ; but the Messiah is generally foretold by them as coming in a very abject condition, " despised and rejected by men," " having no form or comeliness that we should desire Him." † The city of Nazareth, and its inhabitants, were held in peculiar contempt by the Jews, and in applying the

* Jeremiah xxxi. 15.

† Isaiah liii. 2, 3.

term Nazarene, by way of reproach to our Saviour, they fulfilled these predictions. His coming from Nazareth was one of their reasons for rejecting him, and their prejudice was so strong, that even the just Nathaniel exclaimed, " can any good thing come out of Nazareth ? "

Q. Was the term Nazarene applied to any one but our Saviour ?

A. The early christians were sometimes called Nazarenes.

Q. What important events are next recorded by St. Matthew ?

A. The preaching of John the Baptist in the wilderness " to prepare the way of the Lord ; " the resort to him of the Jews to be baptized, confessing their sins ; the testimony which he bare to Jesus Christ, and the baptism of our blessed Lord.

Q. What testimony did our Lord himself bear of John in a subsequent part of this Gospel ? *

A. That " among them that are born of women, there hath not arisen a greater than John the Baptist ; " notwithstanding, " He that is least in the kingdom of heaven is greater than he."

Q. Was it on account of his piety and faith, or on

* Chapter xi. 11.

what other account, that this pre-eminence is given to John, and in what respect are the least in the kingdom of heaven greater than he?

A. Eminent as John was for his faith and the holiness of his life, there are yet among the prophets and patriarchs, examples of men not less conspicuous for these qualities. It was in respect of the nature of his prophetic office that he was peculiarly great. The other prophets had been favoured with intimations of the future coming of the Messiah, in a manner more or less figurative and mysterious; but while John was himself the subject of prophecy, as the immediate forerunner of the Redeemer, he lived to see the day of the Lord, which others had foreseen as a distant event, as it were "through a glass darkly," and was "more than a prophet," inasmuch as he was chosen to be a living witness of Jesus Christ.

"The kingdom of heaven" is the dominion of Christ over mankind, through the conversion of the world to his faith: and as the privilege afforded to John of bearing testimony to Christ rendered him great, the privileges offered to christians are much higher. The salvation of mankind by the atoning blood of Christ, and the general out-pouring of the Holy Spirit, were still, in the days of John, future events; and the humblest

believer has now a clearer revelation of the mystery of the redemption of the world, and of the glory of the kingdom of Christ, than was accorded to this highly-favoured servant of God.

Q. Explain the nature of the baptism of John?

A. The Ceremonial Law prescribed “divers washings,” or baptisms, by which the Jews were purified from defilement, and emblematically from sin; and it became their practice to baptize Gentile converts as an initiatory rite. But, though baptism had before existed, its use was extended by John, by divine appointment, to a new purpose. To the whole nation he “preached the baptism of repentance for the remission of sins,” and thus intimated that they all had need of repentance, and prepared them for the reception of that Gospel which offers the means of grace and salvation.

Q. Was the baptism of John identical with the christian sacrament?

A. No : as he prepared the way of the Lord by his preaching, so his baptism was a preparation for the abrogation of the old covenant and its rites, and the institution of the covenant of grace.

Q. Where do you learn the existence of a distinction between the baptism of John and the christian institution.

A. In the account given of Apollos, and others, in the 18th and 19th chapters of Acts, who, until instructed by St. Paul, “knew only the baptism of John,” and were ignorant of the sanctifying influence of the Holy Spirit.

Q. What is christian baptism ?

A. It is the initiatory rite through which we are admitted to the privileges of the christian covenant ; the outward sign of regeneration, “or a death unto sin and a new birth unto righteousness ;” at once a condition and means of salvation, for “he that believeth and is baptized shall be saved.” *

Q. Does baptism then ensure salvation ?

A. No : we are dedicated thereby to the Lord, and are assured of the assistance and preventing grace of the Holy Spirit ; but if we despise the mercies of God, and break our baptismal promises, the neglected means of salvation will but bring down upon us greater condemnation.

Q. Why did Jesus Christ come to John to be baptized ?

A. To evince His respect for the ordinance of God, and as an introduction to His sacred works and offices.

* Mark xv. 16.

Q. What was made manifest at the baptism of our Saviour ?

A. The Three Persons of the Holy Trinity, and their separate offices in the merciful work of man's redemption. The Father, whose offended majesty was to be conciliated, signified His acceptance of His "Beloved Son in whom He was well pleased," as the Mediator between Him and mankind : and the visible descent of the Holy Spirit on the head of Jesus, intimated His concurrence in the work, and that, through our Saviour, His sanctifying influence would be poured forth on mankind.

Q. Explain the doctrine of the Trinity ?

A. The word denotes the existence of Three in One, and signifies the nature of the divine essence, viz.—the union of Three Persons in One Godhead.

Q. How can these things be ?

A. We cannot even comprehend the union of our own souls and bodies, much less can we understand the nature of God. Of Him, we can know nothing, except what He has been pleased to reveal of himself, and we should receive that revelation with gratitude, faith, and humility. "The secret things belong unto the Lord our God ; but those things which are revealed belong unto us and to our children for ever."*

* Deuteronomy xxix 29.

Q. On what parts of the Scriptures is the doctrine of the Trinity founded ?

A. On the general testimony of the prophets and apostles, and of our Lord himself. We are frequently taught that there is but one God, to whom all honour, worship, and obedience is due ; but that each Person of the Godhead is at the same time individually very God.

GOD THE FATHER, who dwelleth in heaven, and whom “ no man hath seen at any time,” is revealed to us by the Son.* His existence, as a distinct person from the Son and the Holy Ghost, is evinced by His voice from heaven, at the baptism of Jesus, at the Transfiguration, and on another occasion;† by the prayers offered up to Him by our Saviour in His human character, and by many other passages in the Scriptures.

GOD THE SON, “ the only begotten of His Father,” was “ in the beginning with God, and was God.”‡ This testimony is confirmed by His own avowal—“ before Abraham was I am”—“ I and the Father are One ;” by the predictions of the prophets, in which the name and attributes of Jehovah are ascribed to Christ ; by His appearances in the world

* John i.

† John xii. 28.

‡ John i. 1.

before His Incarnation ;* by His receiving, as His due on many occasions, the tribute of worship ;† and by the concurrent evidence of the apostles.‡ Though God from everlasting, He humbled Himself for our sakes, and taking our nature upon Him, offered himself as an atonement for our sins, and ascended into heaven, “ where He ever liveth to make intercession for them that come unto God by Him.§

GOD THE HOLY GHOST, “ the Lord and giver of Life,” is always mentioned in Scripture in a manner that clearly denotes his Deity and personality.¶ “ He proceedeth from the Father and the Son.”|| As the Son is ever with the Father to intercede for us, the Holy Ghost is ever present with us to excite in us holy desires, and keep us in the way of everlasting life. Without His sanctifying grace, our hearts

* See page 24.

† No created being could accept worship without being guilty of gross impiety, (see Acts xii. 21, 23); and when offered in ignorance to holy men, or holy angels, it has always been rejected by them. See Acts x. 25. Acts xiv. 12, 18. Revelations xxii. 9.

‡ See especially Coloss. ii. 9. 1 Tim. iii. 16. 1 Peter i. 11. 1 John v. 7. Jude 25. § Hebrews vii. 25.

¶ See Acts v. 34, where He is mentioned in one verse as the Holy Ghost, and in the next, as God.

|| See John xv. 26, and xvi. 7.

would never turn to God, for “no man can say that Jesus is the Lord, but by the Holy Ghost,”* and by Him we are sealed, after that we have believed, unto the day of redemption. Wherefore, since so great mercy is bestowed upon us by His holy influence, blasphemy against the Holy Ghost is pronounced by our Saviour to be the only unpardonable sin.†

Q. On what previous occasion is the co-operation of the Three Persons of the Holy Trinity revealed?

A. This mystery is intimated to us at the very commencement of the Bible, in the account of the Creation. “In the beginning, GOD created the heaven and the earth;” but “THE WORD was in the beginning with God, and without Him was not any thing made that was made;”‡ “and the SPIRIT OF GOD moved upon the face of the waters.” The language of consultation used previous to the creation of Adam, “let us make man in our image, after our likeness,” implies also a plurality of persons, and could not have been addressed by God to any inferior or created being.

Q. What occurrence is related immediately after the baptism of Christ?

* 1 Cor. xii. 3. † Matt. xii. 31. Mark iii. 28. Luke xii. 10.

‡ John i. 2, 3.

A. THE TEMPTATION OF CHRIST:—He was led up of the Spirit into the Wilderness, to be tempted of the devil.

Q. How did our Lord pass His time in the wilderness?

A. He fasted forty days and nights, doubtless devoting himself to prayer and meditation, and being, as we learn from the account given by St. Mark and St. Luke, tempted of Satan during the whole period.

Q. Is it related in what desert this took place?

A. No : but it is probable that it was in the wilderness of Sinai, where Moses, and after him Elijah, had fasted forty days and nights.

Q. What was the nature of the temptations of Satan, when he appeared visibly to Jesus after the end of the forty days?

A. He first, by suggesting that Jesus should perform a miracle to appease his hunger, tempted him to distrust God ; secondly, to vain confidence, by proposing that he should cast himself down from a pinnacle of the temple ; and thirdly, to covet riches and worldly honour, when he offered him the kingdoms of this world, and the glory of them.

Q. Why do you suppose our Lord was suffered to undergo this trial?

A. As our first parent, Adam, brought sin and death into the world by yielding to the tempter, so the second Adam, who, though "He was the Lord from heaven, took our infirmities," and "was in all things tempted even as we are, yet without sin," triumphed over sin by his victory over Satan.

Q. What is next recorded by St. Matthew, after the temptation of our Lord?

A. That when Jesus had heard that John the Baptist was cast into prison by Herod Antipas, He departed into Galilee, and dwelt in Capernaum, by which a remarkable prophecy of Isaiah was fulfilled.* From that time Jesus began to preach, and to say "Repent, for the kingdom of heaven is at hand." The calling of Peter and his brother Andrew, and of James, and John, is found in the same chapter.

Q. Had not Jesus begun His public ministry before the imprisonment of John the Baptist?

A. From the Gospel according to St. John it appears, that immediately after His return from the wilderness, He became eminent by His miracles and preaching, but at this time He began to preach more fully and openly in the northern part of the land. From the same Gospel,† we also learn that Jesus had

* Isaiah ix. 1 and 2.

† John i. 35, 42.

before been acknowledged by Simon Peter, and Andrew, but they were not then called upon to forsake their employment as fishermen, and follow Him.

Q. What was the age of Jesus when His public ministry commenced, as related by St. Matthew?

A. About thirty years.*

Q. What instructive discourse forms the subject of the three following chapters?

A. The Sermon on the Mount, in which Jesus, after shewing who are blessed, explains the true nature of the moral commandments of God, and the principles by which his followers should be governed in their conduct through life.

Q. What prayer did Jesus teach his disciples in the course of this Sermon?

A. That perfect form of prayer, which being used by command of our Saviour is called, **THE LORD'S PRAYER.**

Q. What occurred when our Saviour came down from the mountain?

A. "Then came a leper, and worshipped him,†

* Luke iii. 23.

† This is one of the many instances in which our Lord accepted worship. See page 188, where this is given as one convincing proof of his Deity.

saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will : be thou clean. And immediately his leprosy was cleansed."

Q. What instruction do we derive from this miracle?

A. By the Ceremonial Law, a person that touched a leper contracted defilement, and on this account those who were afflicted with this plague were separated from the congregation : but our Lord acted as a Priest, and as His touch cleansed the leprosy, no defilement could be communicated to Him thereby. He shewed by this miracle that He is willing to receive any sinners that come to Him, be they never so unclean, and is able to cleanse them from their sins.

Q. What is the next miracle recorded?

A. The healing of the Centurion's servant, on which occasion, our Lord, in consequence of the great faith evinced by this Roman soldier, predicted the calling of the Gentiles, and the rejection of the Jews.

Q. Are there other miracles related in this chapter?

A. Yes : Jesus healed Peter's mother, and many others suffering from sickness, or possessed by devils ; He calmed the tempestuous sea by His word ; and the chapter concludes with an account of a remark-

able miracle, when two devils, whom He had cast out, were permitted to go into a herd of swine, which ran violently down a steep place into the sea, and perished in the waters.

Q. What is evinced by this miracle?

A. That the possession of persons by devils, was not merely the influence which Satan possessed over their minds, but that the evil spirits really dwelt within them in some manner, which must remain a mystery to us.

Q. Do we find in the Bible any accounts of similar possessions by evil spirits, before the coming of Christ?

A. Saul was afflicted by an evil spirit, but the affliction in that case appears to have been confined to the influence of the evil spirit over his mind. It is supposed that greater power was allowed to Satan at this time, that Christ, who "was manifested to destroy the works of the devil," might have the fuller opportunity of displaying His superior power and authority.

Q. What other instruction do we derive from the narration of this miracle?

A. The demoniacs who had been before so fierce, that no man might pass by the tombs in which they dwelt, when they saw Christ, knew and dreaded* Him,

* James ii. 19.

and bear a remarkable testimony to Him as the "Son of God."

Q. What peculiar miracle is shortly after related?

A. The giving sight to two blind men.

Q. What is there peculiar in this miracle, and in others of a similar nature?

A. The prophets had expressly foretold that Christ would open the eyes of the blind,* and no one, except Jesus, ever performed a miracle of this kind.

Q. Of what is it emblematical?

A. Of the manner in which the minds of sinners are enlightened and brought back to God, through the grace of our Lord Jesus Christ.

Q. Whom did our Saviour appoint as His messengers to proclaim His kingdom?

A. *The Twelve Apostles*, who were sent forth two by two,† with power to cast out unclean spirits; to cure diseases; to work miracles, in the name of the Lord.

Q. What charge did the Apostles receive from Christ on being sent forth to preach the Gospel?

A. That they should go "to the lost sheep of Israel," to whom the Gospel was first offered. Our

* Psalm cxlvi. 8. Isaiah xxxv. 5. xlii. 7. † Mark vi. 7.

Saviour further directed them to provide neither gold nor scrip for their journey, saying, "That the workman was worthy of his meat."*

Q. Give the Twelve Apostles?

- A. 1. SIMON, to whom Jesus gave the name of *Cephas*, or *Peter*, signifying rock, or stone, to denote that he would prove a firm supporter of the Gospel,
2. ANDREW, his brother,
3. JAMES, whom Herod Agrippa } sons of Ze-
- slew, - - - - - } bedee &
4. JOHN, the Evangelist, - - } Salome.
5. PHILIP.
6. BARTHOLOMEW, supposed to be the same as Nathaniel, mentioned in St. John's Gospel.
7. MATTHEW, the Evangelist, whose surname was *Levi*.
8. THOMAS, called *Didymus*, or the Twin.
9. JAMES THE LESS, the son of Alphæus.
10. JUDAS, or JUDE, called also Thaddæus, or Lebbaeus.
11. SIMON ZELOTES, or the Zealous.
12. JUDAS ISCARIOT, the same that betrayed Jesus.

* See Leviticus, page 44.

Q. What form of instruction did our Lord generally adopt when preaching to the multitudes?

A. He spake to them in Parables.

Q. What is a parable?

A. A parable is a kind of similitude, by which things unseen are represented under images with which the senses are familiar. This form of instruction is obscure while the object represented is unknown, but when that is perceived or explained, the parable at once illustrates it, and adds force to our conception of it.

Q. Why did our Saviour speak to the multitude in parables?

A. The greater part of His hearers, especially the Pharisees, were unwilling to receive the truth, because they were prejudiced against it by their love for sin. Those who came to Him with humility, our Lord was always willing to instruct, but the rest He left to their own blindness, and spake to them in parables, "because they seeing saw not, and hearing, they heard not, neither did they understand." A remarkable prophecy of Isaiah* was thus fulfilled which our Lord quoted to his disciples.

* Isaiah vi. 9, 10.

Q. What is recorded of the conduct of Herod Antipas, on hearing of the fame of Jesus?

A. That he supposed Jesus to be John the Baptist, risen from the dead.

Q. Does St. Matthew give the particulars of the death of John?

A. Yes: he makes a digression, in order to explain the cause of his imprisonment and death. He describes, that John, on having reproved Herod for marrying Herodias, his brother Philip's wife, was thrown into prison, and that he was afterwards beheaded at the entreaty of Herodias.

Q. What induced Herod to comply with her cruel request?

A. He was so delighted with her daughter's dancing when his birth-day was kept, that he bound himself by an absurd oath to grant any request that might be made. The daughter, acting up to the mother's instructions, solicited the head of John the Baptist, which was accordingly brought to her.

Q. What circumstance occurred in the course, and towards the end of Christ's ministry to strengthen the faith of the Apostles, and to give them an idea of His heavenly glory?

A. HIS TRANSFIGURATION, or change of appear-

ance, which took place in the presence of the Apostles, Peter, James, and John.

Q. How is the Transfiguration described ?

A. " His face did shine as the sun ; and His raiment was white as the light ; " Moses and Elias appeared talking with Jesus, and a voice was heard, saying, " ' This is my beloved Son, in whom I am well pleased, hear ye Him. ' " St. Luke, in his description, adds that Moses and Elias conversed with our Lord, and spake of His decease at Jerusalem.

Q. What prediction did our Lord utter before He made His last entry into Jerusalem ?

A. He took the Twelve Apostles apart, and foretold to them His sufferings, and the manner of His death.

Q. How did He make his public entry into that city ?

A. His disciples, having procured Him an ass and its foal, in obedience to His instructions, by which He evinced His foreknowledge in the minutest matters, set Him thereon, and He rode into Jerusalem amidst the joyful acclamations of the people.

Q. What prophecy was fulfilled thereby ?

A. That of the prophet Zechariah.*

* Chap. ix. 9 ; see page 167.

Q. When did these events occur?

A. Five days before the death of our Saviour.

Q. Where did our Lord go, on His arrival at Jerusalem?

A. He went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, saying, "It is written, my house shall be called the House of Prayer, but ye have made it a den of thieves."

Q. To what prophecies did Jesus refer on this occasion?

A. To those contained in chap. lvi. of Isaiah, 7th verse, and vii. Jeremiah, 10th and 11th verses.

Q. Explain the Parable of the vineyard let out to husbandmen, which our Lord addressed to the Chief Priests and Pharisees on the same occasion?

A. The vineyard represented the Church of God, and the husbandmen the nation of Israel, to whom it was entrusted. The servants whom they ill-used or killed, were the prophets of God, and the Son was our Saviour, whom they rejected, and cast out.

Q. To what prophecy did our Lord refer in allusion to His rejection by the Jews, and His subsequent exaltation?

A. "The stone which the builders rejected, the

same is become the head-stone of the corner ; this is the Lord's doing, and it is marvellous in our eyes."*

Q. What was the conduct of the Pharisees and Sadducees, on perceiving that Jesus spake of them ?

A. They took counsel how they might entangle Him in His talk ; and they sent unto Him the Herodians, encouraging them to question Him about paying tribute to the Roman Emperor, Cæsar. The next day, the Sadducees addressed Him, which believe not in the resurrection of the dead.

Q. In what manner did our Saviour silence the Sadducees ?

A. By quoting that passage from the Scriptures which they professed to understand, when God spake to Moses from the burning bush, saying, " I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." By this was shewn, that the doctrine of a future state was contained in the Old, as well as in the New Testament. To the Herodians also, He taught humility and obedience, pointing out that they should render to Cæsar the things that were Cæsar's, and to God the things that were God's.

* Psalm cxviii. 22, 23.

Q. You mentioned that our Lord entered Jerusalem five days before His death ; did He preach and instruct the multitudes the whole time ?

A. No : He retired from them with His disciples two days previous to the Feast of the Passover.

Q. Continue the account of our Lord's actions up to the time that he left the temple ?

A. Having at length silenced and astonished the Scribes and Pharisees, " for no man was able to answer Him a word ; neither durst any man from that day forth, ask Him any more questions ; " He proceeded to denounce severe woes against them for their hypocrisy and numerous crimes ; and foretold their persecution of the Apostles and Evangelists. He then addressed the city of Jerusalem in the most affecting manner, saying, " How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ? Behold your house is left unto you desolate."

Q. Does it appear that this desolation of the city is to continue for ever ?

A. Jesus added, " For I say unto you, ye shall not see me henceforth till ye shall say, " Blessed is he that cometh in the name of the Lord." Which seems to predict the conversion of the Jews to the faith of Christ, and their return to their country.

Q. To what place did our Lord retire at night, whilst preaching at the temple?

A. To Bethany.

Q. What did Jesus reveal to His Disciples when He left the temple, previous to the Passover?

A. As He sat upon the Mount of Olives, He foretold the destruction of the temple, saying unto them, "there shall not be left here one stone upon another that shall not be thrown down." He forewarned them to beware of the false prophets that would rise up and deceive many; and He prepared them for the persecutions to which they would be exposed for His sake. Our Saviour next foretold the destruction of Jerusalem by the Roman armies, representing them as the "abomination of desolation," predicted by the prophet Daniel; and continued to utter awful forebodings concerning the fate of the Jews, and their religious darkness.*

Q. Under what emblem was the extinction of their nation, and of their religion shewn?

A. Under that of the extinction of light in the heavens.

* For an account of the fulfilment of these Prophecies, see the History of the Jews, at the end of the New Testament.

Q. How does our Lord conclude His discourse with the Disciples?

A. With the description of the exaltation of the Son of Man, who shall come in His glory; and of the final Day of Judgment, when the sheep would be placed on the right hand of God, and the goats on the left, and "these shall go away into everlasting punishment; but the righteous unto life eternal."

Q. What command did the Apostles receive when Jesus had finished all these sayings?

A. They were to make ready the Passover, "and when the even was come, He sat down with The Twelve."

Q. What sacrament did our Lord institute, when he had eaten with His Apostles the Paschal Lamb?

A. That of THE LORD'S SUPPER, which was to be taken thereafter in remembrance of His cross and passion, of which the Feast of the Passover had been a pre-figurative observance*

Q. What do the elements of the Lord's Supper signify?

A. *The Bread* which our Lord brake, and gave to His Disciples after He had blessed it, represents His body, which was given for mankind; and the *Wine*,

* See page 59.

represents " His blood of the New Testament, which was shed for many, for the remission of sins."

Q. How do you explain these last words?

A. The law and the prophets were about to receive their accomplishment in the person of Jesus Christ, the chief corner stone, towards which the whole centered. Sinners were no longer to approach God by means of the legal sacrifices, but were to seek acceptance with Him directly through faith in the atoning blood of Christ, of which the first had been typical. What had before been obscure in the dealings of God with mankind, was about to be made manifest, and the purpose for which Christ came into the world fulfilled. The covenant which he offered to the world was, therefore, new; and it was confirmed and ratified by His blood.

Q. What ensued at the conclusion of the Supper?

A. Our Lord and his disciples having sung an hymn, went out into the Mount of Olives, where Jesus foretold the approaching defection of His disciples, and His denial by Peter. He then retired to a place called *Gethsemane*, with " Peter and the two sons of Zebedee, and began to be sorrowful and very heavy." Then saith He unto them, ' My soul is exceeding sorrowful even unto death.' And he went a little farther, and fell on his face and prayed, say-

ing, " O, my Father, if it be possible, let this cup pass from me ; nevertheless, not as I will, but as thou wilt."

Q. What additional circumstance is related by St. Luke which betokens the extreme mental agony suffered by our Lord on this occasion ?

A. St. Luke, after mentioning that an angel appeared unto him from heaven strengthening him, adds, " And being in an agony, he prayed more earnestly ; and his sweat was as it were great drops of blood falling to the ground."*

Q. Do you ascribe this deep distress to the knowledge of the near approach of his bodily suffering, or to what other cause ?

A. Our Saviour had recently spoken to his disciples of his approaching death with perfect calmness and we cannot doubt that his fortitude was as conspicuous as his other virtues, which is, indeed, evinced by the patience with which he endured His extreme tortures. We must, therefore, look for some other cause for the sorrow even unto death which now overwhelmed him. " The Lord hath laid on him the iniquity of us all,"† and " hath made him to be sin for us, who knew no sin,"‡ and it would appear

* Luke xxii. 44. † Isaiah liii. 6. ‡ 2 Cor. v. 21.

from his dying exclamation, that he underwent the punishment of sin, not only in dying for us, but in being for a time forsaken* by the Father. This endurance of the wrath of God for sin would be far more afflicting to the Holy Jesus than the severest corporeal pains, and fully accounts for the extreme mental anguish which he suffered when about to drink the cup which his Father had given him, and when hanging upon the cross.

Q. What event occurred immediately after our Lord had concluded his prayers?

A. Judas came with a great multitude, with swords and with staves, from the Chief Priests and and Elders of the people, and betrayed him with a kiss.

Q. How did Peter evince his mistaken zeal on this occasion?

A. "He drew his sword, and struck a servant of the High Priest's, and smote off his ear."

Q. Does St. Matthew ascribe this action to Peter?

No: he merely mentions that it was one of the disciples; but we learn from the Gospel according to St. John that it was Peter.†

Q. Did our Lord restrain Peter?

A. He ordered him to put up his sword again; as "all they that take the sword shall perish with the sword."

* Chap. xxvii. 46.

† John xviii. 10.

Q. What is intimated by this command ?

A. The spiritual nature of the warfare to be carried on by the disciples of Christ.

Q. What became of the rest of the disciples ?

A. They all forsook Him and fled.

Q. Did Peter flee with them ?

A. When Jesus was led away to Caiaphas, the High Priest, Peter followed him afar off into the High Priest's palace, where he evinced the folly of self-confidence, and thrice denied his Lord ; even as Jesus had foretold.

Q. What course was taken by the Chief Priests and Elders, and the Council, when Jesus was delivered into their hands ?

A. They sought false witness against Him, to put him to death.

Q. On what account were they so bent on His destruction ?

A. They had expected in the Messiah a temporal Prince, who should come with worldly honour and power to restore their kingdom to its former splendour. Their sinful minds were not prepared for the spiritual nature of His kingdom, and His low condition and poverty were to them "a stone of stumbling, and rock of offence,"* because they could not be con-

* Isaiah viii. 14.

vinced that such humble qualities belonged to the Messiah they looked for. We learn, also, from St. John, that they had motives of policy for their conduct, for they feared, that “ if they let Him alone, all men would believe on Him ; and the Romans should come and take away their place and nation.”

Q. Did this worldly policy prosper ?

A. No: the very means they adopted to prevent the calamity they feared produced its accomplishment. They crucified Jesus Christ ; and the consequence to them was, that the Romans did come and take away their place and nation.

Q. What became of Judas Iscariot ?

A. When he perceived the consequence of his treachery he was filled with remorse, and brought again the thirty pieces of silver to the Chief Priests and Elders, saying, “ I have sinned in that I have betrayed the innocent blood ; and they said, what is that to us ? see thou to that ; and he cast down the pieces of silver in the temple, and departed, and went and hanged himself.”

Q. What other account of the death of Judas do you find in the Bible ?

A. In the 1st chapter of Acts, 18th verse, Peter relates, that “ falling headlong, he burst asunder in the midst, and all his bowels gushed out.”

Q. How may these accounts be reconciled ?

A. It is supposed that when he hanged himself, the rope by which he was suspended broke, and that falling from a great height he burst asunder.

Q. How did Judas, by his death, bear testimony to Christ ?

A. Judas had been a follower of Jesus throughout his Ministry, and if there had been any thing in the conduct of our Lord inconsistent with His professions, or any designs other than those which he avowed to the world, this faithless disciple, would doubtless, for the sake of his idol, gain, have betrayed his secrets to the Chief Priests : but he confessed that he had “ betrayed the innocent blood.” This is the testimony of an enemy, and therefore is above suspicion : and, like most of the other apostles, he sealed it with his own blood, though in a very different manner.

Q. In what manner did the Chief Priests dispose of the money returned to them by Judas ?

A. They said, ‘ it is not lawful for us to pay it into the treasury, because it is the price of blood ; ’ although they had had no scruple in committing the deadlier crime of purchasing innocent blood by means of it. Thus proving their attachment to minor points, “ while they omitted the weightier matters of

the law, judgment, mercy, and faith.”* So they took counsel, and bought with the pieces of silver the “ Potter’s Field ” to bury strangers in.

Q. By whom had this circumstance been foretold ?

A. By the prophet Zechariah, chapter xi. verses 12 and 13.†

Q. What had the Chief Priests and Elders of the people done with Jesus ?

A. When they had bound Him, they led Him away, and delivered Him to Pontius Pilate, the governor.

Q. What is there remarkable in the demeanour of Christ, when He was accused of the Chief Priests and Elders before Pilate ?

A. “ He answered nothing.” “ He was oppressed and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and, as a sheep before her shearers is dumb, so He openeth not His mouth.” ‡

Q. When Pilate had washed his hands before the multitude, saying, “ I am innocent of the blood of

* Matt. xxiii. 23.

† See page 167.

‡ Isaiah liii. 7.

this just person, see ye to it," what was the answer of the people?

A. " His blood be on us and on our children."

Q. How was this awful imprecation answered?

A. By the destruction of Jerusalem by the Romans, when the Jews underwent the most dreadful miseries, and vast numbers of them suffered the death to which they had condemned our Lord; and by their subsequent dispersion throughout the world, rejected by God, and despised by men, having " become a by-word among all nations." *

Q. What details are mentioned in St. Matthew's account of our Saviour's crucifixion, by which, prophecies were fulfilled.

A. " They gave Him vinegar to drink mingled with gall."† " They parted His garments, casting lots : "‡ and the Chief Priests, and others, in their impious mockery, when they cried, " He trusted in God : let Him deliver Him now, if He will have Him : for He said ' I am the Son of God ; ' " used the very words which the prophet had put into the mouth of the murderers of the Messiah, a thousand years before. §

* Deut. xxviii. 37.

† Psalm lxi. 21.

‡ Psalm xxii, 18.

§ Ib. 23.

Q. Which of the Evangelists record, with more detail, the fulfilment of the prophecy relating to our Saviour's garment and vesture?

A. St. John. (Chapter xix. verse 23, 24).

Q. Who were crucified with Jesus?

A. Two thieves, one on His right hand, and another on His left. "He was numbered among the transgressors." *

Q. What awful token of God's wrath against the land of Judea was indicated while our Saviour hung upon the Cross?

A. There was darkness over all the land, from the sixth hour unto the ninth hour.

Q. What was the pathetic exclamation of Jesus shortly before He expired?

A. "My God, my God, why hast Thou forsaken me?" Thus repeating the words put into His mouth prophetically by David.†

Q. What prodigies occurred at the time of the death of Jesus Christ?

A. The veil of the Temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.

Q. What was shewn by the rending of the veil?

* Isaiah liii. 12:

† Psalm xxii. 1.

A. That the Mosaic dispensation was now virtually abolished, and the distinction between Jew and Gentile terminated. The veil separated the holy of holies from the holy place, and none went within it except the High Priest on the great day of atonement; but the end of all types was now accomplished, and Christ was about to enter not "into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us.*

Q. What do we call the day on which our Lord was crucified?

A. *Good Friday.*

Q. What other prodigy occurred after the resurrection of Christ?

A. "The graves were opened, and many bodies of the Saints which slept arose, and came out of the graves, and went into the holy city and appeared unto many."

Q. What testimony to Jesus was borne by the Centurion, and they that were with him watching Jesus, when they witnessed these events?

A. "They feared greatly, saying, 'Truly, this was the Son of God.'"

Q. By whom was Jesus buried ?

A. By Joseph, of Arimathea, assisted, as it appears from the Gospel according to St. John, by Nicodemus. Thus he was, as foretold by Isaiah, "with the rich in his death."*

Q. What precaution was taken by the Chief Priests and Pharisees to secure the sepulchre in which Jesus was laid lest his disciples should steal him away, "and say unto the people, He is risen from the dead."

A. They made the sepulchre sure, sealing the stone, and setting a watch over it with permission of Pilate. They thus unwittingly produced incontestible proof of the resurrection of our Lord by rendering it impossible that the disciples should steal the body.

Q. How long did our Saviour lie in the tomb ?

A. Jesus expired on the afternoon preceding the Jewish Sabbath. He lay during the whole Jewish Sabbath, and arose early on the third day. This, according to the Jewish mode of computation, was three days, a part of a day being reckoned as a whole.

* Isaiah liii. 9.

Q. How is the resurrection of Christ related by St. Matthew?

A. Mary Magdalene, and Mary, the mother of James and Joses, came very early in the morning to see the sepulchre : but before they arrived our Lord had risen, an earthquake having preceded the event, and an angel of the Lord having descended from heaven and rolled back the stone of the door of the tomb. The angel having assured the women that the Lord was risen, they departed quickly with fear and great joy, “ and as they went to tell His disciples, behold Jesus met them, saying, ‘ All hail!’ And they came and held Him by the feet and worshipped Him. Then said Jesus unto them, ‘ Be not afraid ; go, tell my brethren that they go into Galilee, and there shall they see me.’ ”

Q. What charge did our Lord give the Apostles when He appeared to them in Galilee?

A. He sent them forth to preach the Gospel and baptize all nations, in the name of the Father, and of the Son, and of the Holy Ghost; and He promised His presence with them always even unto the end of the world. Amen.

Q. What do we call the day on which our Lord arose?

A. *Easter Day.*

Q. Recapitulate the events recorded in St. Matthew, and not found in the other Gospels.

A. The Visit of the Eastern Magi.

Our Saviour's flight into Egypt.

The slaughter of the Innocents at Bethlehem.

The Sermon on the Mount.

The Parable of the Ten Virgins.

The dream of Pilate's wife, Whilst he was judging Jesus.

The Resurrection of many Saints at the Crucifixion.

The bribing of the Soldiers.

Q. Repeat some of the most remarkable miracles mentioned by St. Matthew?

A. Cleansing the leper.

Healing the Centurion's servant, and the Sick of the Palsy.

Stilling the Tempest.

Casting out the Devils into the Swine.

Bringing the Ruler's Daughter to life.

Giving sight to two blind Men.

Making the Dumb Man to speak, and the Deaf to hear.

Healing the withered Hand on the Sabbath Day.

Feeding the Five Thousand with five Loaves
and two Fishes.

Walking on the Sea.

Healing the Canaanite's Daughter of a Devil.

Feeding the Four Thousand.

Curing the Lunatic.

Causing the Fig Tree to wither.

Q. Mention the Parables ?

A. The Sower and the Seed.

The Parable of the Tares being sowed among
the Wheat

The Labourers in the Vineyard.

The Net cast into the Sea.

The Wicked Husbandman.

The Marriage of the King's Son.

The Ten Virgins.

The Talents.

THE GOSPEL OF ST. MARK.

Q. Who was St. Mark ?

A. It is thought, that Mark was the person mentioned in the Acts, and in St. Paul's Epistles, by the name of John Mark, the son of Mary, the sister of Barnabas, who was an early convert to the religion of Christ, and at whose house the Christians met together in prayer.

Q. When did he write his Gospel ?

A. It is generally agreed, that he wrote it when with Peter, and probably under his direction, about 64 or 65, A. D.

Q. Does St. Mark record the same facts that are found in St. Matthew's Gospel ?

A. Many of them are repeated, and most of the miracles, but the arrangement is not always quite the same. He is not so circumstantial in his details ; and omits some important events relating to our Saviour.

Q. Mention what is omitted ?

A. The genealogy, and birth of our Lord.

The Visit of the Wise Men.

The Massacre of the Innocents at Bethlehem.

The Sermon on the Mount.

Q. Is there any difference of style to be observed in the Gospel of St. Mark ?

A. Many terms are explained, probably for the assistance of Gentile readers : Jordan is described as a river : the eastern word *Corban*, is explained to mean a gift ; defiled hands are described as “ un-washen hands ; ” and here, St. Mark gives that custom of the Jews, “ except they wash their hands oft, they eat not, holding the tradition of the Elders.” This account need not necessarily have been detailed for dwellers at Jerusalem.

Q. What Parables does St. Mark mention ?

A. Those of the Sower and the Seed.

The Grain of Mustard Seed.

The Wicked Husbandman, to whom the Vineyard was let out.

Q. Mention those facts that St. Mark describes more minutely than St. Matthew ?

A. The cure of the Paralytic.

That of the Demoniac among the Gadarenes.

St. Matthew speaks of two with “ an unclean spirit,” but St. Mark and St. Luke

give the history of one only, but in greater detail.

Q. What miracles does St. Mark record, not found in the other Gospels?

A. The cure of the Deaf and Dumb Man from the coasts of Decapolis.

The cure of the Blind Man of Bethsaida.

THE GOSPEL OF ST. LUKE.

Q. Is there any certainty as to whom St. Luke was?

A. He is not named in the Gospels; but the supposition is, that he was a Jew by birth, and a native of Antioch, in Syria. St. Paul, in his Epistle to the Colossians,* speaks of St. Luke, "the beloved physician," who is most probably the same with Luke the Evangelist. He was for many years the companion of St. Paul, and wrote probably under his direction.

Q. To whom is St. Luke's Gospel addressed?

A. To Theophilus.

Q. With what does the Gospel of St. Luke open?

A. With an account of the angel of the Lord appearing to the Jewish priest, Zacharias, whilst performing his office of burning incense, in the temple of God.

Q. For what purpose was the angel sent?

A. To announce to him that his wife Elizabeth would bear a son; that his name should be called

* Col. iv. 14.

John ; and that he should be dedicated to the Lord from his birth,* “ and he shall go before the Lord in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just ; to make ready a people prepared for the Lord.”

Q. What does the name of John signify ?

A. “ *The grace, or favour of the Lord.*”

Q. What was the conduct of Zacharias, on hearing this announcement ?

A. He said, “ Whereby shall I know this ? ”

Q. What befel him ?

A. The angel declaring himself to be Gabriel, pronounced that he should be struck dumb for his want of faith, until the birth of the child.

Q. Had the coming of John the Baptist been foretold ?

A. Yes : by Isaiah,† and also by Malachi,‡ which latter, in prophecying of him, called him by the name of Elias.

Q. What is the next circumstance recorded by St. Luke ?

A. That of the same angel being sent from God to

* For the explanation of Nazarite, see page 74.

† Isaiah xl. 3.

‡ Chap. iii. i. iv. 5.

the Virgin Mary, who, on reaching Nazareth, thus addressed her, "Hail! thou that art highly favoured, the Lord is with thee: blessed art thou among women." He continued, that she should bring forth a Son, who should be named *Jesus*, and that He should reign over the house of Jacob for ever.

Q. What was Mary's answer?

A. "Behold the handmaid of the Lord; be it unto me according to thy word."

Q. Continue St. Luke's description of the actions of Mary?

A. He describes that she visited her cousin Elizabeth, who, on seeing her, was filled with the Holy Ghost, and said, "Blessed art thou among women; blessed is the fruit of thy womb." Upon this salutation, Mary uttered that song of thanksgiving which is appointed for the Evening Service in our Liturgy, "My soul doth magnify the Lord, &c."

Q. Does St. Luke give the birth of John?

A. Yes: and he further relates that, on the eighth day after his birth, he was circumcised, according to the law of the Jews.

Q. What miracle was wrought on Zacharias?

A. On writing that his son's name should be John, *his tongue was loosed*, and he brake forth with the *prophecy introduced in the Morning Service*, shewing

the mercy of the Lord for again visiting His people, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people," &c.

Q. What is the next event related by St. Luke?

A. The decree of the Emperor Augustus, that all his subjects should be taxed, and that every one should go into his own city.

Q. To what city did Joseph and Mary go up?

A. To Bethlehem, (because he was of the house and lineage of David.)

Q. What occurred whilst he was there?

A. Our Saviour was born, and was lain in a manger, there being no room in the inn.

Q. Of what was this an emblem?

A. Of the external poverty and debasement in which He would pass through life.

Q. What prophecy was fulfilled by our Saviour's birth having taken place at Bethlehem?

A. That of Micah.*

Q. To whom was the birth of Jesus first announced?

A. An angel of the Lord appeared by night to some shepherds who were watching their flocks, and

* Micah v. 2.

declared, "Unto you is born this day, in the city of David, a Saviour, which is Christ, the Lord," &c.

Q. Did the shepherds find Jesus?

A. Yes: "And when they had seen Him, they made known abroad the saying which was told them concerning this child."

Q. In what did Jesus first conform to the Jewish law?

A. By His parents having Him circumcised on the eighth day.

Q. What act is recorded of Mary, on her recovery?

A. She went up to the temple to offer sacrifices for her purification (according to the law of Moses) after forty days, taking the Holy Child to present him to the Lord.

Q. What occurrence took place whilst Mary was in the temple?

A. A devout man, named Simeon, to whom it had been revealed that he should not see death before he had seen the Lord's Christ, came by the spirit into the temple; and on seeing the child, repeated the prayer introduced into the Evening Service, "Lord, now lettest Thou thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, &c."

Q. Is any other remarkable person mentioned as *being* also in the temple on this occasion?

A. Yes: Anna, a widow, and a prophetess, who departed not from prayer and fasting. This woman confirmed Simeon's testimony of Christ.

Q. What does St. Luke relate of the early years of Jesus?

A. That He waxed strong in spirit, filled with wisdom; and that when He was twelve years old, He accompanied His parents to Jerusalem to the Feast of the Passover. On their returning to Nazareth, He tarried behind, and was found in the temple in the midst of the doctors, both hearing them, and asking them questions, and astonishing all who heard Him.

Q. What answer did Jesus make, when His mother said, "Behold, Thy father and I have sought Thee, sorrowing."

A. "How is it that ye sought me? wist ye not that I must be about my Father's business?"

Q. Is this answer consistent with the respect due to His parents?

A. Jesus was exact in the fulfilment of all His duties, and His respect to His parents is evinced by His returning with them to Nazareth, and being *subject unto them*. But Mary had publicly in the temple spoken of Joseph as His father, and the answer

* See page 148.

of our Lord was an avowal that God was His father, and that His service was a superior obligation to any earthly authority.

Q. What circumstances, exclusive of the miracles, during our Lord's public ministry, are related by St. Luke, which are not found in the preceding Gospels?

A. The interesting occurrence in the Synagogue at Nazareth, when Jesus quoted a passage of the prophet Isaiah,* as fulfilled in His person.

The circumstance of our Saviour being anointed by a woman who was a sinner, when in the house of a Pharisee, named Simon. Many confound this woman with Mary Magdalene, or Mary, the sister of Lazarus, who, it is related by the other Evangelists, anointed Jesus' feet when he lodged at Bethany.

The appointment of the assistants to the apostles, "The Lord appointed other seventy also, and sent them two by two before His face into every city and place, whither He himself would come."

The account of the conversion of Zaccheus, the publican.

Q. What circumstance is mentioned by St. Luke to have occurred at the Crucifixion, omitted by the other Evangelists?

* See page 148.

A. The account of the penitent thief, who was crucified with our Saviour. St. Luke relates, that having rebuked the other thief, he said to Jesus, " Lord, remember me, when Thou comest into Thy kingdom."

Q. What was the gracious answer of our Lord?

A. " Verily I say unto thee, to-day shalt thou be with me in Paradise."

Q. What is there peculiarly instructive in the account of this thief?

A. When our blessed Lord had been betrayed by one apostle, denied by another, and forsaken by all, and when the rulers of the people had condemned Him as an impostor, this criminal alone was found to acknowledge the sovereignty of Christ. He evinced sincere contrition for his crimes; a singular insight into the spiritual nature of Christ's kingdom, and extraordinary faith in Him, " Who is able to save to the uttermost them that come unto God by Him;" and the gracious assurance of our Saviour shews, that His righteousness is effectual to cover all sin, and that no truly penitent sinner will appeal to Him in vain.

Q. With what does the Gospel of St. Luke close?

A. With an account of Jesus joining His disciples

as they journeyed to the village of Emma, after His Resurrection; His conversing with them, and at length making himself known to them: and again, St. Luke adds, Jesus appeared to the Eleven at Jerusalem, and opened their understandings, that they might understand the Scriptures: “ And He led them out as far as to Bethany; and He lifted up His hands and blessed them; ” “ and He was parted from them, and carried up into heaven.”

Q. Mention the miracles recorded by St. Luke ?

A. In addition to most of those described by St. Matthew, we find the history of

The raising the Widow's Son, at Nain.

The Infirm Woman made straight.

The Ten Lepers healed.

Q. What Parables are recorded, that are not found in the other Gospels ?

A. The Rich Man and Lazarus.

The Good Samaritan.

The Prodigal Son.

The Wicked Judge.

The Pharisee and the Publican.

Q. Does St. Luke mention any other Parables ?

A. Yes: those of

The Sower and the Seed.

The Ten Pieces of Silver.

The Wicked Husbandman.

The Fruitless Fig Tree.

The Marriage Supper.

The Lost Sheep.

The Unjust Steward.

The Unprofitable Servant. These are found in .
other Gospels.

THE GOSPEL OF ST. JOHN.

Q. Who was John?

A. The Son of Zebedee and Salome, and brother of James the Great.

Q. When was he called to be an Apostle?

A. When following his occupation of fisherman on the sea of Galilee.

Q. What name did our Saviour give the two brothers?

A. That of "*Boanerges*,"* Sons of Thunder, probably to imply their future firmness in supporting the Gospel.

Q. How is John described in this Gospel?

A. As "The Beloved Disciple" of our Lord.

Q. What became of John?

A. He was banished to the island of Patmos, in the Ægean Sea, by command of the Roman Emperor Domitian; but he was afterwards released from exile by the Emperor Nerva, and died at an advanced age.

* Mark iii. 17.

Q. When was John supposed to have written his Gospel?

A. After the destruction of Jerusalem, by the Romans.

Q. Give the reasons for such supposition?

A. Because many circumstances are recorded that would have endangered the safety of the persons in question had they been living: and also, because John omits our Lord's predictions concerning Jerusalem, and the dispersion of the Jews, as if those predicted events had, at the time John wrote, received their accomplishment.

Q. What are the peculiar features of the Gospel according to St. John?

A. He treats almost wholly of matters which are not detailed by the other Evangelists in their account of our Lord's Life and Ministry. Many leading parts of their narration are passed over by him altogether, as being already well known, and therefore, requiring no further elucidation: while the facts which he repeats, are generally introduced with the view of adding some circumstances not before noticed, or of introducing some important points of doctrinal instruction; and he adds some striking miracles, and other events, not before recorded. In like manner, *he omits the Sermon on the Mount, and other dis-*

courses of Jesus, already given ; but he introduces many others of a peculiarly interesting character, among which, His last affectionate discourse with His Disciples, and the prayer which preceded it, are remarkable. His Gospel is conspicuous for the divine love it breathes throughout, and for the clearness with which it develops the doctrines of the Deity of Christ, and of the sanctifying influence of the Holy Ghost.

Q. What principal events, mentioned by the other Evangelists, are omitted by St. John ?

A. The details of the Nativity.

The Baptism of Christ.

His Temptation.

The Appointment of the Apostles.

The Transfiguration.

The Institution of the Two Sacraments—
Baptism, and

The Supper of the Lord.

Q. In what manner is the Incarnation of our Lord treated of by St. John ?

A. He opens his Gospel with a distinct avowal of the Deity of Christ, and carries us back to the pre-existing state of the only begotten Son of God “ *In the bosom of the Father.*” Under the title of *The Word*, which was in the beginning with God, he

intimates His personality; and at the same time establishes the Unity of the Godhead, for "The Word was God." His Incarnation is briefly comprehended in this sentence, "And the Word was made flesh, and dwelt among us, full of grace and truth."

Q. For what reason do you suppose the Son of God is styled "The Word."

A. Because by Him the secret counsels of God are revealed to the world; as our thoughts are made known to others by our words.

Q. What is the meaning of the expressions applied to the Word "In Him was life; and the life was the light of men?"

A. He is the Life, because He is the fountain of natural, spiritual, and eternal life; and He is the light of men, because He is the author of all knowledge.

Q. How is John the Baptist introduced in this Gospel?

A. As "A man sent from God," who "Came for a witness, to bear witness of the light, that all men through him might believe."

Q. What particular circumstance is mentioned respecting John the Baptist?

A. The record which he bear of Christ, "When the Jews sent Priests and Levites from Jerusalem, to ask Him, who art thou?"

Q. To what Prophet did these enquirers refer, when they asked John, “ Why baptizest thou, then, if thou be not that Christ, nor Elias, neither *that Prophet?* ”

A. To the Prophet like unto Moses,* whom the Jews erroneously distinguished from Christ, and whom, they appear to have expected, as well as Elias, as His forerunner.

Q. What terms did John the Baptist apply to Jesus, when he first saw Him coming unto him ?

A. “ Behold the Lamb of God, which taketh away the sins of the world ! ”

Q. Explain the sense in which this expression is applicable to Jesus Christ ?

A. The Paschal Lamb, and the lambs slain at the morning and evening sacrifices, were types of the expiation of the sins of the world by the blood of Christ. He is, therefore, the Lamb to which they referred ; as they were without spot or blemish, so he was without sin. He is “ The Lamb of God,” because He was a sacrifice provided,† appointed, and accepted by God himself ; and “ He taketh away the sins of the world,” in that, “ By one offering, He hath perfected for ever them that are sanctified.” ‡ He is

* Deut. xviii. 15 and 18. † Genesis xxii. 8.

‡ Hebrews x. 14.

“ The Lamb slain from the foundation of the world,”* that is, He was from the beginning appointed by the determinate counsels of God to be the propitiation for sin.

Q. At what period did the events recorded after the testimony of John, to the end of the 4th chapter, occur ?

A. During the period of about two years intervening between the baptism of Jesus, and the imprisonment of John, from which latter event the more public preaching of our Lord commenced, as recorded by the other Evangelists.

Q. What is the first miracle related by St. John ?

A. The turning the Water into Wine, at Cana, of Galilee,

Q. By what circumstance was the first visit of our Lord to the temple, after the commencement of His ministry, distinguished ?

A. By an event similar to that which occurred on the occasion of His last visit to the temple, previously to His Crucifixion, viz. the expulsion by Jesus, from the house of God, of those that sold oxen, and sheep, and doves, and the changers of money.

* Revelations xiii. 8.

Q. What answer did He give to the Jews, who asked Him for a sign, why He did these things?

A. "Destroy this temple, and in three days I will raise it up;" alluding to His Death and Resurrection. By the intimation that He would raise up His own body, He shewed, what He afterwards more fully avowed, that "He had power to lay down His life, and power to take it up again,—power, as God, over His human body.

Q. What remarkable discourse is related by St. John as having occurred at this period?

A. The conference of our Lord with Nicodemus, who came to him by night.

Q. What was the purport of this discourse?

A. Jesus unfolded to Nicodemus the nature of true religion, of which, like other Pharisees, he was as yet ignorant. He shewed him, that regeneration was indispensably necessary to salvation; that, "Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God:" and having intimated His own death to the end, "That whosoever believeth in Him should not perish, but have eternal life," He dwelt upon the love of God, displayed in giving His only Begotten Son to redeem the world, and declared, that unbelief was the great cause of men's condemnation.

Q. Did Nicodemus become a Disciple of Jesus ?

A. He did not avow himself as such, at the time, but we find him afterwards favouring Jesus, when the rest of the rulers would have condemned Him unheard;* and he evinced his faith in him by assisting Joseph of Arimathea, at His burial.

Q. What circumstance is related by St. John during our Lord's journey, on His return from Judea to Galilee?

A. The interesting conversation of Jesus with a Samaritan woman, at Sychar; and the consequent conversion of the woman, and many other inhabitants of that city.

Q. At what period did the events recorded in the 5th chapter occur ?

A. The visit of our Lord to Jerusalem, therein related, is supposed to have taken place some time after the imprisonment of John the Baptist, and the consequent commencement of the more open ministry of Christ; the intervening occurrences related by the other Evangelists, being omitted by St. John.

Q. What miracle was performed by our Lord on this occasion ?

A. The cure of the impotent man by the pool of Bethesda.

* Chap. vii. 50.

Q. Did this miracle inspire the Jews with reverence for Jesus?

A. No: they sought to slay him, because he had done these things on the Sabbath Day.

Q. How did our Lord reply to this accusation?

A. By briefly saying, "My Father worketh hitherto, and I work;" which encreased the exasperation of the Jews, and they sought the more to kill him, "because he said that God was his Father, *making himself equal with God.*"

Q. What was the conduct of the people after Christ had miraculously fed five thousand men with five loaves and two fishes, near the sea of Tiberias?

A. They sought to make Him a king by force; but Jesus having withdrawn himself from them at the time, and having afterwards exposed their object in following Him, and intimated the spiritual objects for which he came into the world, by declaring, that He was "the bread of life," many of His disciples went back, and walked no more with Him.

Q. What astounding miracle is mentioned by St. John, shortly before the Crucifixion of Christ?

A. The raising of Lazarus from the dead.

Q. Why do you suppose so remarkable an event was left unnoticed by the other Evangelists?

A. "The Chief Priests consulted, that they might

put Lazarus to death ; because, that by reason of him many of the Jews went away, and believed on Jesus : ” and it is conjectured that Christians observed silence on the subject during the life of Lazarus, that they might not exasperate the Jews, and expose him to needless danger ; but all reason for secrecy on that head had ceased, when St. John wrote this Gospel. In like manner, he alone names Peter as the disciple who cut off the right ear of the High Priest’s servant in the garden of Gethsemane, and Malchus as the servant ; an earlier disclosure of this fact might have subjected Peter to persecution, but he had suffered martyrdom, and was beyond the reach of his enemies before it was mentioned by St. John.

Q. By whom were the Chief Priests and Pharisees confirmed in their desire to put Jesus to death, when they found, that by reason of His miracles, He increased in favour with the people ?

A. By Caiaphas, the High Priest, who, in his address to the council, uttered a remarkable prophecy, and bare testimony to the great doctrine of salvation, through the atoning blood of Christ.

Q. Did he knowingly utter this prediction ?

A. No : he was constrained by God, who was pleased thus to honour the office of High Priest,

notwithstanding the wickedness of the man who filled it.

Q. What interesting circumstances are recorded in this Gospel, after the conclusion of our Lord's last supper with his disciples, before he retired to the Mount of Olives ?

A. The example of humility which He set His followers, by washing His disciple's feet, His affectionate and pathetic discourse which followed, and His prayer to His Father for them and His church.

Q. What new commandment did Jesus give His disciples ?

A. He said, " A new commandment I give unto you, that ye love one another ; as I have loved you, that ye also love one another."

Q. In what respect was this commandment new, since the moral law commanded men " to love their neighbour as themselves."

A. The love enjoined by our Lord was to be extended beyond any thing before conceived or practised : it was stimulated by new motives, and enforced by a new example. Such love is the characteristic feature of the faithful in Christ Jesus.

Q. What consoling assurances did our Lord give to His disciples in His last discourse ?

A. He assured them, that He was going to prepare a place for them in heaven, where there are many mansions: that He is “the way, the truth, and the life:” and that, whatever they asked in His name, that would He do. He promised them the Comforter, even the Spirit of Truth, who would teach them all things, and bring all things to their remembrance whatsoever He had said unto them, and guide them into all truth, and shew *them things to come*.

Q. What important truth necessarily results from the fulfilment of our Lord’s promise to the apostles, of the aid of the Holy Spirit?

A. That the Scriptures are written by His inspiration, that they are to be received, therefore, as the Word of God, and that they contain all that is necessary to be known for the salvation of mankind.

Q. What display of the power of Christ is mentioned by St. John, when the band of men and officers from the Chief Priest came with Judas to apprehend Him?

A. “They went backward, and fell to the ground” at the word of Jesus.

Q. Mention the circumstances attending our Lord’s Crucifixion, which are related only by St. John?

A. He explains the manner in which the prophecy of David, “They part my garments among them, and

cast lots upon my vesture," received its literal accomplishment. He relates the affecting circumstance of Jesus commending His mother to his care. He mentions the exclamation of our Lord "it is finished," immediately before He gave up the Ghost; and the fact of the legs of the thieves being broken, while the soldiers, finding that Jesus was already dead, brake not His legs, but pierced His side with a spear, by which two prophecies were fulfilled, is alone recorded in this Gospel.

Q. What is denoted by the exclamation of our Lord, "it is finished?"

A. All that the prophets had foretold, and the types had pre-figured, were then accomplished. *All* that the justice of God required as an atonement for sin, and our Lord's victory over Satan, sin, and the world, as far as His personal obedience and sufferings were concerned, were then completed. And, having voluntarily endured His tortures until that moment, He then resigned His spirit into the hands of His Father.

Q. What occurred when the soldiers had pierced the side of Jesus?

A. Forthwith came thereout blood and water.

Q. Why is this circumstance so solemnly recorded by the Apostle?

A. *It is emblematical of the distinct parts of salva-*

tion which are offered to mankind through the sacrifice of Christ—the pardon of our sins by His atoning blood and the cleansing of our hearts by the sanctification of the Holy Spirit.

Q. What does St. John mention after the resurrection, omitted by the other Evangelists?

A. Our Lord's repeatedly meeting his disciples on the First day of the week ;

The account of Thomas' absence the first time ;
His unbelief ; our Lord's mercy in offering him the proof which he had desired ; his conviction and confession of Him, as his Lord and his God.

The account of Jesus meeting His disciples at the lake of Tiberias ;

His rebuke to Peter, by questioning his love of Him ; His charge to him to feed his sheep ; and His intimation of Peter's crucifixion.

Q. Recapitulate the miracles recorded by St. John, adding those that you have not before mentioned.

A. The miracle at Cana, of Galilee ;

The Nobleman's Son healed at Capernaum ;

The Impotent Man restored, at the Pool of Bethesda ;

The Five Thousand fed ;

The Blind Man restored at the Pool of Siloam ;

The Raising of Lazarus.

THE ACTS OF THE APOSTLES.

Q. To whom is this Book addressed?

A. It opens, as does the Gospel of St. Luke, with an address to Theophilus; which proves it to have been also written by St. Luke.

Q. What is contained in the Book of the Acts?

A. An account of the manner in which the religion of Christ was preached after His Ascension into heaven by His apostles, who, until they had received the gift of the Holy Ghost promised to them by our Lord, were themselves, in expectation of a temporal kingdom, and were not steady in their belief.

Q. Were the apostles successful in establishing the Christian religion.

A. By their perseverance, and protected by a Divine Power, they succeeded in founding Churches in all parts of the world.

Q. What became of the Apostles?

A. After describing their success, their labours, and sufferings in defence of their religion, nothing is said of them in Scripture, with the exception of James the Great, whose martyrdom by King Herod Agrippa, is mentioned.

Q. How many years are comprised in the Book of Acts?

A. About thirty years.

Q. What are the circumstances first detailed?

A. The promise of our Lord immediately to send the Holy Ghost; His Ascension; after 40 days, and the appointment of Matthias to be the 12th Apostle in the room of Judas.

Q. What prophecy did Peter refer to in proposing a successor to Judas?

A. "Let his habitation be desolate, and let no man dwell therein; and his bishopric, let another take."*

Q. How soon did the Descent of the Holy Ghost occur?

A. Fifty days after the resurrection, on the Day of Pentecost, which word signifies "Fiftieth."

Q. What Feast were the Jews celebrating when the Descent of the Holy Ghost took place?

A. They were commemorating *the giving of their Law* from Mount Sinai, which had collected multitudes from all parts.†

Q. What day of the week did the Holy Ghost descend?

* Psalm cix. 8.

† See page 60.

A. On the first day; which tended to honour that day, shortly to be substituted as *our Lord's Day*, for the Jewish Sabbath.

Q. What is our season called, when we celebrate the giving of our law,—The Gospel?

A. The season of *Whitsuntide*.

Q. How is the Descent of the Holy Ghost described?

A. His presence was made known by the sound of a mighty rushing wind, and by cloven tongues, which sat upon each of the Apostles when they were assembled together.

Q. What was the effect produced upon the apostles after they had received the gift of the Holy Spirit?

A. Their minds were enlightened, that they understood the Scriptures, and believed; and had power to do many wonders and signs, to work miracles, to propagate the Gospel.

Q. What success had Philip on first preaching?

A. He converted many in Samaria. On his return from that city, he journeyed towards the south, by command of the Lord, and converted an Ethiopian eunuch whom he met reading the Book of the prophet Esaias?

Q. Now detail some of the particulars of Peter's *success and exertions*?

A. His first miracle was that of healing a lame man, who sat at the *beautiful* gate of the temple ; this act, together with his determination to preach to the people, incensed the Jews against him, but he persisted in his work, and prayed unto the Lord the more earnestly for boldness to speak His word, and the people believed, and sold their possessions, and had all things in common, and the Apostles distributed unto every man as he had need.

Q. What important history follows this account ?

A. That of Ananias and Sapphira.

Q. What awful miracle was performed upon them by St. Peter ?

A. They were struck dead by him, for the deception they made use of with reference to their possessions.

Q. Who did the Apostles appoint to assist them in their charge, now that the converts to Christianity were so rapidly encreasing ?

A. They appointed seven men to superintend the poor.

Q. What form did they observe ?

A. That of *laying on of hands*, and blessing them.

Q. Do you hear any account of these men, who were termed Deacons ?

A. Yes : the history of Stephen is given, how

that the Jews, not being able to resist his wisdom, (he being filled with the Holy Ghost) accused him falsely, and stoned him to death.

Q. When is St. Paul first mentioned?

A. At the martyrdom of Stephen; "and Saul, (afterwards called Paul) consented unto his death."

Q. What further account is given of Paul?

A. That in a persecution of the church at Jerusalem, which succeeded the death of Stephen, he distinguished himself by his mistaken zeal for the Jewish religion; and obtained authority from the High Priest to go to Damascus, and bring back bound all Christians that he might be able to secure.

Q. What occurred to him on his journey thither?

A. He was miraculously diverted from his cruel purpose by a voice from heaven, which said, "Saul, Saul, why persecutest thou me?" and he fell to the earth, and trembling said, "Lord, what wilt Thou have me to do?" and he was commanded to go into the city, where it would be told him what he must do. On rising from the earth, he saw no man, and was led into Damascus, where he remained three days without sight, and neither did eat nor drink.

Q. Did Paul receive any other communication from the Lord, when he appeared to him on this occasion, than is mentioned in the 9th chapter of Acts?

A. From his own repeated accounts of the transaction,* it appears that much more passed than is here recorded, and that he received at the time, from our Lord himself, a commission as a minister and a witness of the Gospel, to open the eyes of the Gentiles.

Q. In what manner was the altered state of Paul's mind first evinced?

A. By his prayers to God. The Lord appeared to Ananias, (a disciple living at Damascus,) in a vision, and commanded him to go to Paul, assigning as a reason, "Behold, he prayeth."

Q. Had Paul never prayed before?

A. He was of the strictest sect of the Pharisees, who made long and ostentatious prayers, but whose devotion was pronounced by our Lord to be vain and hypocritical. Paul was now truly humbled, and, for the first time prayed "in spirit and in truth."

Q. What blessings were conferred on Paul when Ananias laid his hands upon him, in obedience to the command of the Lord?

A. He immediately received his sight, and was filled with the Holy Ghost: and he arose and was baptized.

* Acts xxvi. 16 to 18. Gal. i. 11 to 24.

Q. Was Paul an illiterate man, as the other apostles were represented to be?

A. No: he had studied the law, and the traditions of the Elders, under the Rabbi Gamaliel.

Q. Did Paul immediately begin to preach?

A. Yes: but he was obliged to leave Damascus, as the Jews sought to kill him.

Q. Where did he go?

A. In his Epistle to the Galatians,* he mentions going to Arabia for three years. He afterwards visited Jerusalem, and was there reconciled to the apostles by Barnabas, a convert to the faith. Here he became obnoxious to the Jews, and was rescued by the brethren, who sent him to his native city, Tarsus, in Asia Minor.

Q. What remarkable event is related to have occurred about this same time?

A. The Gentiles were openly called to partake of the same advantages with the Jews.

Q. Give the manner in which this was made known?

A. A devout man of the Gentiles, Cornelius, a centurion, in a vision, with which he was favoured from God, was instructed to send for an apostle called Peter, who

would shew what he ought to do. Peter was prepared to receive the messengers from Cornelius, for whilst he was praying, he fell into a trance, and saw a vessel descending unto him as if it had been a great sheet, containing all those animals which were considered unclean by the Jews.* A voice of heaven desired him to kill, and eat, for that what God had cleansed, was no longer common or unclean. This was emblematical of the abrogation of the Mosaic law, and plainly intimated that henceforth the *uncircumcised* Gentiles were to be cleansed through the atonement of Christ, and admitted into the church of God. While Peter thought on the vision, the Spirit said unto him, "Behold three men seek thee." And Peter accompanied them to Cæsarea to Cornelius, and preached unto him, declaring that God was no respecter of persons.

Q. Was the gift of the Holy Ghost poured out on the Gentiles?

A. Yes: "it fell on all them which heard the word," and they were baptized by Peter in the name of the Lord."

Q. How was Peter treated by the Jews after the conversion of Cornelius?

* See Leviticus, page 43.

A. He was cast into prison by Herod Agrippa, during another persecution of the Christians; but was miraculously released by an angel of the Lord.

Q. Was this the first time he was imprisoned?

A. No: at the beginning of his ministry, he was thrown into prison with the apostle John.

Q. Who suffered martyrdom, by order of Agrippa?

A. James the Great.

Q. When did Paul leave Tarsus?

A. Immediately after the calling of the Gentiles. He (accompanied by Barnabas) first proceeded to *Antioch*, in Syria, where a church was established, and where the disciples were first called Christians. The two apostles next journeyed to *Jerusalem* to relieve their poorer brethren; and from thence, returned to Antioch.

Q. What occurred to Paul and Barnabas on their return?

A. "As they ministered unto the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the *work* whereunto I have called them."

Q. When do you consider Paul's first Apostolic journey to have commenced?

A. From this call, to visit the Gentiles of various *countries*.

Q. Who went with Paul and Barnabas?

A. John, surnamed Mark.

Q. Where did they proceed to?

A. *Salamis* and *Paphos*, } in the island of Cyprus.

Antioch, *Iconium*, *Lystra*, *Derbe*, all in Asia Minor. Lastly, they returned to Antioch. In the course of their journey, Sergius Paulus was converted; Elymas the sorcerer struck blind; and a cripple was healed at Lystra; with other miracles.

Q. Had the Christians remained quiet at Antioch, during Paul's absence?

A. Certain men from Judea had interfered with them, teaching them the necessity of circumcision, after the manner of Moses. On their referring to Paul, he went up to Jerusalem* to consult the apostles and Elders, who, having convened a council, in which were Peter and James, agreed, that the Gentiles should not be required to conform to circumcision, or the ritual law, but that they should conform to certain rules of the law of Moses, not to give offence to their brethren of the circumcision.†

Q. What is related to have occurred when Paul prepared for his second journey?

* Gal. ii. 1.

† 1 Cor. ix. 20, 21.

A. He disputed with Barnabas concerning Mark, and chose Silas to accompany him, 50 A. D.

Q. What is related of Barnabas?

A. He sailed with Mark to Cyprus.

Q. Give the account of Paul's second journey?

A. He first re-visited the churches that had been established in Asia Minor, taking Timothy, a disciple, with him from Lystra. He next went to *Mysia*, and to *Troas*, from which latter city he was directed to go to Macedonia.

Q. What befel Paul and Silas in Macedonia?

A. After having converted many, and performed the miracle of casting out a spirit, they were seized, beaten with many stripes, and imprisoned.

Q. What miracle took place in the prison?

A. At midnight, whilst praying, there was an earthquake, and the doors were opened, and every one's hands were loosed; and the jailer, trembling, believed on the Lord Jesus.

Q. What places did Paul and Silas next pass through?

A. *Amphipolis*, *Thessalonica*, *Berea*, and *Athens*. In this city, Paul, on reproving the people for their superstition, and, on preaching Jesus, was summoned before the court of Areopagus; where, by his eloquent defence, he converted Dionysius the Areopagite, and

Damaris, a woman of distinction. Paul next departed for *Corinth*, where he dwelt a year and a half with Aquila and Priscilla.

Q. What reason is given for Paul's living with them ?

A. " Because he was of the same craft," for, by their occupation, they were tent makers.

Q. How can you explain this ?

A. It was a custom for every Jew to learn a trade ; and Paul, we find, maintained himself by his, during his stay at Corinth. From Corinth he wrote his Epistles to the Thessalonians, and to the Galatians. He then hurried through Ephesus to Jerusalem, to keep the Feast of Pentecost, and returned, lastly, to Antioch.

Q. When did Paul set out on his third, and last journey ?

A. About 56 years, A. D.

Q. Mention the places he stopped at ?

A. Passing through Galatia and Phrygia, he came to *Ephesus* ; where Apollos, a Jew, mighty in the Scriptures, had taught many to believe, but knowing only the baptism of John.* Paul explained the religion of Christ unto the people, and " laid his hands "

* See page 184.

on them, ‘and the Holy Ghost came upon them, and they spake with tongues and prophecied.’ After performing some miracles, a tumult was raised against Paul, and he journeyed to *Troas*,* and from thence to *Macedonia*. From this country, he sent Titus to Corinth with a Second Epistle,† having written the First, during his stay at Ephesus. From *Corinth*, whither he had followed Titus, he addressed the Romans. He afterwards went on to *Miletus*, *Rhodes*, *Tyre*, *Ptolemais*, *Cæsarea*, and *Jerusalem*, and completed his third journey 60 years A. D.

Q. How was Paul treated at Jerusalem ?

A. On his entering the temple, the Jews were so incensed at his preaching, that they took him prisoner, and the chief captain, Lysias, sent him to the castle. Here the Lord appeared unto him in the night, saying, “Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness of me at Rome.”

Q. Did Paul remain at Jerusalem ?

A. No : he was sent to Felix, the Roman governor, to Cæsarea.

Q. What effect had Paul’s discourse upon Felix ?

A. When Paul reasoned of judgment to come, he

* 2 Cor. ii. 12, 13.

† 2 Cor. vii. 5 to 9.

trembled. Yet, to please the Jews, he left Paul bound.

Q. What more is related of Paul ?

A. Having appealed to Cæsar, he was sent to Rome by king Agrippa II. before whom, he had so ably pleaded his cause at Cæsarea, that this king exclaimed, “ Almost thou persuadest me to be a Christian.”

Q. What occurred on his voyage ?

A. Paul foretold a shipwreck, which took place at Melita (Malta). During his stay on that island, many were converted from the circumstance of a viper fastening on his hand, and doing him no harm.

Q. Is it recorded that Paul was tried at Rome, before the Emperor Nero ?

A. No: the Book of the Acts closes with the account of his living in that city in “ his own hired house, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.”

Q. Did Paul write any Epistles during his first imprisonment at Rome ?

A. It is concluded, from observations in the Epistles, that he wrote to the Ephesians, Philippians, Colossians, and Hebrews; and to Philemon.

Q. Is the Scriptures silent as to the fate of Paul?

A. Yes : but historians assert that he left Rome, and, during his travels, that he wrote his First Epistle to Timothy, and his Epistle to Titus ; and Severus, an historian of the 5th century, supposes that, on his second visit to Rome, he suffered death in the reign of Nero, during a persecution of the Christians, which opinion is confirmed by the concluding part of his Second Epistle to Timothy, in which he alludes to his approaching death. It is also stated that, St. Peter, who had verified our Lord's opinion of him,* was crucified in the same persecution.

* Matt. xvi. 18, 19.

THE EPISTLES.

Q. What are the Epistles ?

A. They are letters addressed by apostles, either to particular churches, or individuals, or to the Christian churches collectively : the latter are termed Catholic, or General Epistles.

Q. Who were the authors of the Epistles admitted into the Canon of the New Testament ?

A. Fourteen Epistles, which are addressed to particular churches, or individuals, were written by St. Paul ;

One General Epistle by St. James ;

Two General Epistles by St. Peter ;

**Three Epistles by St. John, the first General ;
the two latter, addressed to individuals ; and**

One General Epistle by St. Jude.

Q. Do they bear the names of the apostles by whom they were written ?

A. Yes : with the exception of the pistle to the Hebrews, and the three Epistles ascribed to St. John.

Q. With what object were they written ?

A. For the purpose, generally, of explaining the

peculiar doctrines, and enforcing the precepts of the Gospel, and of disproving and protesting against the errors and prejudices of false teachers of Christianity which were inconsistent with the "perfect will of God." Some of St. Paul's Epistles were written in consequence of communications which he had received from churches planted by him, and refer to irregularities which had crept into them after he had left them, and to their disputes and controversies.

Q. Do the Epistles bear the stamp of Divine inspiration?

A. The apostles were the messengers specially commissioned by our Lord Jesus Christ, to preach His Gospel to the world. They were "filled with the Holy Ghost," and "spake as the Spirit gave them utterance." Their writings are, therefore, records of the Divine will, and are to be received as the Word of God.

Q. Were the Epistles written in the order in which they stand in our Bible?

A. They are not placed in the order of time in which they were written, but according to the supposed rank of the churches, or persons to whom they are addressed.

THE
EPISTLE OF PAUL THE APOSTLE TO
THE ROMANS.

Q. To whom is this Epistle addressed?

A. "To all that be in Rome, beloved of God, called to be his saints."

Q. By whom was the Gospel first preached at Rome?

A. The manner in which a church became established there, is unknown; but it is conjectured that the tidings of salvation were first carried thither by some of the witnesses, among whom were "strangers of Rome," of the miraculous effects of the descent of the Holy Ghost on the apostles on the Day of Pentecost.

Q. Then St. Paul himself, had not yet visited that city?

A. No: he mentions in the first chapter, his anxious desire to see them, and his prayers to God for a prosperous journey to them; but his prayers were not answered until he was carried thither a prisoner.

264 ST. PAUL'S EPISTLE TO THE ROMANS.

Q. When was this Epistle written ?

A. It is supposed, about the year A. D. 58, from Corinth.

Q. With what object was it written ?

A. It is designed to confirm the converts at Rome in the true faith until St. Paul should have an opportunity of proclaiming the Gospel to them ; and particularly to guard them against the errors of many Jewish teachers, whose prejudices induced them still to cling to their national covenant, and who sought to impose upon the Gentiles the whole law of Moses as a condition of salvation.

Q. State shortly the heads of his argument ?

A. Having opened his subject, that " the Gospel is the power of God to salvation to every one that believeth," and reveals a righteousness which is derived solely from faith, he proceeds to shew that all men, of every nation, are exposed to the wrath of God for their sins ; the Gentiles, by acting in opposition to the light afforded to them by nature, and the Jews, by breaking that law in which they trusted for justification ; all, therefore, being under sin, have no hope of mercy, except from the free grace of God. He proves from the example of Abraham, whose faith was

counted to him for righteousness,* the doctrine of justification by faith, and that all who believe in Christ are justified in like manner, and dwells upon the abundant love of God towards us "in that, while we were yet sinners, Christ died for us:" but he shews that a holy life is a necessary evidence of true faith, and that, while eternal life "is the gift of God" through Jesus Christ our Lord, "the wages of sin is death." Having enlarged upon these topics, and treated of the hopes, and conflicts, and privileges of believers, he returns to the source of all these blessings, the free grace of God. He then testifies his love for his unbelieving countrymen, the Jews, and his earnest desire for their salvation; and predicts their final conversion and restoration: and he sums up the whole by practical exhortations to the fulfilment of Christian duties.

* See Genesis xv. 6.

THE
FIRST EPISTLE OF PAUL THE
APOSTLE TO THE CORINTHIANS.

Q. On what occasion did Paul write this First Epistle?

A. On his arrival at Ephesus, about the year 57 A.D. and during his third and last journey, he heard that the Corinthians, since he had left them, were divided into parties, through the interference of false teachers. This determined him to write to Corinth, to decide, if possible, the subjects of dispute.

Q. What are the leading points adverted to in this Epistle?

A. After salutations and thanksgivings, St. Paul proceeds at once to reprove the Corinthians for their dissensions. He asserts his apostolic authority, and his knowledge of the hidden wisdom of God, and warns the Corinthians against those teachers who depended on the wisdom of this world. He then severely censures them for several acts of misconduct. *He answers their questions regarding marriage, and*

other points on which they had addressed him by letter, and rebukes them for profaning the Lord's Supper, and for exercising their spiritual gifts with ostentation. And lastly, in reference to doubts that had arisen among them regarding the resurrection of the dead, he shews, that, in this doctrine, all the hopes of a Christian depend, "For, if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins:" and having shewn the folly of all arguments against it, and foretold the wonderful change which will take place "in a moment, in the twinkling of an eye, at the last trump," both of the living and the dead; he concludes with an animating address to death, and the grace and triumphs in the victory obtained over them, through our Lord Jesus Christ.

Q. What christian virtue did St. Paul particularly inculcate in this Epistle?

A. Charity. "Though I have all faith," he says, "and have not charity, I am nothing." This he urged, knowing that the Corinthians had not that *love* one for the other, by which our Saviour said that His disciples should be known.

THE
SECOND EPISTLE OF PAUL THE
APOSTLE TO THE CORINTHIANS.

Q. When was this Epistle sent to Corinth ?

A. About a year after the former one, by Titus.

Q. Had Paul's exhortations produced any good result ?

A. Yes : this induced him to write again, to express his joy that his injunctions had been obeyed, and to encourage the Church to godliness and purity of life.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE GALATIANS.

Q. With what view was this Epistle written ?

A. St. Paul heard, that after he had preached the Gospel in Galatia, the Judaizing Christians endeavoured to persuade the Galatians of the necessity of *observing the law of Moses*. He, therefore, wrote

o them from Corinth, and explained to them, that no persons, whether Jews or Gentiles, after they had embraced the Gospel, ought to consider the observance of the Mosaic Law as essential to salvation.

Q. With what does the Epistle open ?

A. With Paul's account of himself, immediately after his conversion.

Q. What example does he bring forward to support his doctrine of faith ?

A. That of Abraham ; " They which be of faith, are blessed with faithful Abraham." The Apostle explains, by the history of Isaac and Ishmael, the two covenants, of Bondage, and of Freedom,* and he concludes with practical observations.

* *Galatians* iv. 21, to the end. See *Genesis*, page 22.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE EPHESIANS.

Q. When did Paul address the people of Ephesus?

A. During his first imprisonment at Rome.

Q. Had his preaching been attended with success in that city?

A. Yes: he had founded a very flourishing Church there.

Q. With what intention was this Epistle written?

A. To strengthen the Ephesians in the doctrine of the Gospel, and to impress upon them certain moral duties.

Q. With what simile does Paul conclude?

A. As soldiers of Christ, he entreats them to put on the whole armour of God; and above all, the shield of Faith, praying always with all prayer and supplication in the spirit.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE PHILIPPIANS.

Q. When was this Epistle written?

A. Also during St. Paul's residence at Rome, about 65 A. D.

Q. On what occasion did he address the Philippians?

A. To express his thankfulness for the affection they had evinced by sending Epaphroditus to him with pecuniary aid, and with enquiries after his welfare. Paul availed himself, in his answer, to assure them of his confidence in them for the future. The advice contained in the Epistle is very similar to that found in the Epistle to the Ephesians.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE COLOSSIANS.

Q. Is Paul supposed to have preached the Gospel at Colosse?

A. It is uncertain: a church was in existence there; and from the 7th verse of the 1st chapter, it is thought that Epaphras founded it, and reported his success.

Q. Is the Epistle in any way similar to others of St. Paul's writing?

A. Yes: the arguments Paul uses are so very like those to the Ephesians, that the one Epistle illustrates the other.

THE
FIRST EPISTLE OF PAUL THE
APOSTLE TO THE THESSALONIANS.

Q. When was this Epistle written?

A. *It is thought to have been the first that Paul*

FIRST EPISTLE TO THE THESSALONIANS. 273

wrote. He sent it from Corinth, about the year 54 A. D.

Q. What was the state of the Church at Thessalonica?

A. It was in its infancy, and oppressed by the Jews.

Q. How did Paul express himself to the Christians of this church?

A. Having thanked God for their growth in faith, notwithstanding the resistance they met with, he assures them, that himself and Timotheus glory in them: he encourages them to persevere; speaks of being inspired by God to admonish those who are willing hearers; and discourses upon the Resurrection, entreating them to be prepared.

THE

SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

Q. What was the main object of this second Epistle?

A. To correct an erroneous impression entertained by the Christians at Thessalonica, of the Day of Judgment being at hand.

274 SECOND EPISTLE TO THE THESSALONIANS.

Q. What remarkable prophecy is found in this Epistle ?

A. In exhorting the Thessalonians not to be troubled as to the day of Christ being at hand, he declares to them, “ Let no man deceive you by any means : *for that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that, he as God, sitteth in the temple of God, shewing himself that he is God.”

Q. How is this prophecy explained ?

A. By the “ Man of Sin,” is implied, the Pope of Rome. The Roman Pontiffs have, in every way, exalted themselves ; they have taught human inventions ; they profess power to forgive sins ; they grant indulgences to men to break the laws of God ; and thus alter the intention of the Scriptures.

THE
FIRST EPISTLE OF PAUL THE
APOSTLE TO TIMOTHY.

Q. Who was Timothy ?

A. His father was a Gentile of Lystra, in Lacaonia ; his mother a Jewess. He was brought up by her, and converted by St. Paul, who had so high an opinion of his faith, that he took him on his second apostolical journey.

Q. When was this Epistle thought to have been addressed to him ?

A. When Paul left him in the management of the church at Ephesus, at the time that he went to Macedonia, viz., about 57 A. D.

Q. What does the Epistle contain ?

A. Directions to Timothy on the regulation of the Church ; on the qualifications of ministers ; and of the superiority of Christ over the angels.

In the part of the Epistle that relates to Christ, it is thought, that St. Paul alludes to, and cautions Timothy as to the errors that had been introduced by a sect of the Jews, the Essenes, who had borrowed their *principles* from the Eastern philosophers.

THE
SECOND EPISTLE OF PAUL THE
APOSTLE TO TIMOTHY.

Q. When was this addressed to Timothy ?

A. During St. Paul's second imprisonment at Rome, shortly before he suffered martyrdom.

Q. What are its chief contents ?

A. Affectionate injunctions to Timothy ; cautions against apostate teachers ; warnings of approaching corruptions in the Christian Church ; and a solemn charge to Timothy to be zealous and faithful in his ministry. St. Paul concludes the Epistle with an affecting allusion to his own approaching death, and the manner in which he had been forsaken by his brethren, during his severe trials ; but he shews how the Lord had supported him, and expresses his perfect confidence in God for the future.

THE
EPISTLE OF PAUL THE APOSTLE
TO TITUS.

Q. Who was Titus ?

A. A Greek, converted by Paul.

Q. Where is the Epistle addressed to him ?

A. To Crete. It is probable that he was placed in that island by Paul to take charge of the church established there, and that his office resembled that of Timothy, at Ephesus.

Q. What is the general tenor of the Epistle ?

A. Paul gives a charge to Titus very similar to the directions in the First Epistle to Timothy. He also censures the Jewish converts among the Cretans.

THE
EPISTLE OF PAUL THE APOSTLE
TO PHILEMON.

Q. Who was Philemon ?

A. A rich man of Colosse. At his house the Christian Church appears to have assembled ; and he is supposed to have held an office in the Church, as St. Paul addresses him as “ his fellow labourer.”

Q. On what occasion was this Epistle written to him ?

A. Onesimus, his slave, had robbed him, and fled to Rome. Here, he was converted by Paul, who sent him back to his master with this letter, “ Praying Philemon to receive him, not as a servant, but as a brother beloved.”

THE
EPISTLE OF PAUL THE APOSTLE
TO THE HEBREWS.

Q. When was this Epistle thought to have been written ?

A. Towards the end of Paul's first imprisonment at Rome.

Q. To whom was it addressed ?

A. To the converted Jews of Palestine, called Hebrews, to distinguish them from those of other countries.

Q. With what view did Paul address these Jews ?

A. To strengthen them in their faith, which had wavered since the martyrdom of James.

Q. What are the peculiar features of this Epistle ?

A. Paul particularly points out the mercy of God in sending His Son, who was far greater than the angels ; he shews the superiority of Christ's priesthood ; and the manner in which the Levitical Institutions were superseded by the atonement of Christ ; he *entreats the Hebrews to live by faith, giving the*

instances recorded in the Old Testament of those holy men, who, through faith, "Obtained a good report;" and he concludes by shewing these Jews, that they should look to Jesus "As the author and finisher of their faith;" the mediator of the New Covenant, to whom be glory, for ever and ever, Amen.

THE

GENERAL EPISTLE OF JAMES.

Q. By whom was this Epistle written?

A. By James, the son of Alphaeus, called "James the Less."

Q. Where did James the Less constantly reside?

A. At Jerusalem, where it is thought that he suffered martyrdom.

Q. When did he write his Epistle?

A. Shortly before his death, in the year 62, A.D.

Q. To whom is it addressed?

A. To the Twelve Tribes which are scattered abroad.

Q. What is the general purport of this Epistle?

A. The inculcation of christian virtues. St. James dwells particularly on the necessity of good works, with the view, as it is supposed, of counteracting certain false teachers, who perverted the doctrine of justification by faith.

Q. Does St. James, then, oppose that doctrine ?

A. No : he recognizes the doctrine itself throughout his Epistle, and, while he insists on the necessity of good works, he shews that no man can depend on his works for justification. "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all." His object is to prove that a holy life necessarily accompanies true faith : "that faith, if it hath not works, is dead," that it is the belief of devils ; and as illustrations of his argument, he cites the cases of Abraham and Rahab, which are referred to by St. Paul as examples of justification by faith, but whose faith, St. James shews, was *proved* by their works.

THE

FIRST AND SECOND GENERAL
EPISTLES OF PETER.

Q. To whom were these Epistles addressed ?

A. To the strangers scattered about Pontus, Galatia, Cappadocia, Asia, and Bithynia.

Q. What was Peter's object in writing these Epistles ?

A. To confirm and strengthen the doctrines of St.

282 FIRST GENERAL EPISTLE OF JOHN.

Paul, and to assure the christian converts that they stood in the true grace of God.

Q. Is it known at what time Peter wrote these letters?

A. No : the Second Epistle is thought to have been composed some years after the former one, and not long before his martyrdom.

THE FIRST EPISTLE GENERAL OF ST. JOHN.

Q. What is the received opinion concerning this Epistle ?

A. That it was intended as a circular letter to all the christian churches, and that it was written towards the end of the apostle's life.

Q. What does John strongly inculcate ?

A. Brotherly love. He gives the proof of God's love to us, in the salvation of His Son, and shews that those who confess their sins, will receive pardon through him.

Q. What testimony does John give to prove the doctrine of Christ ?

A. That he came by water and blood. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.

SECOND AND THIRD EPISTLES OF JOHN. 283

And there are three that bear witness in earth, the Spirit, the Water, and the Blood, and these three agree in one.

Q. Why did John assert so pointedly the pre-existence and Incarnation of Christ?

A. To refute the doctrines of the many heretical sects that had sprung up, some of whom derided the Deity of Christ, others his manhood.

THE

SECOND AND THIRD EPISTLES OF JOHN.

Q. To whom were these Epistles addressed?

A. The one to "the Elect Lady in the truth, and her children," the other to Gaius, probably the same person that Paul, when at Corinth, styles his host, celebrated for his hospitality to the Brethren.

Q. Were the instructions contained in these two Epistles framed on the same doctrines as are found in John's First Epistle?

A. Yes: they were written in nearly the same terms. The delight of the apostle on observing the progress of religion, is expressed particularly in his Third Epistle.

THE
GENERAL EPISTLE OF JUDE.

Q. Who was Jude ?

A. The apostle, and brother of James.

Q. Was his Epistle written with any particular intention ?

A. To caution the christians against the false preachers that then abounded. He closely follows the arguments of St. Peter in his Second Epistle.

Q. Whence did Jude derive his information respecting Enoch, and the contention of the Arch-angel Michael, with Satan.

A. It is supposed that both Peter and Jude referred to Jewish writings not now extant, or to traditions then generally acknowledged. But from whatever source their information was derived, its use, by the apostles who wrote under the guidance of the Holy Spirit, attests its truth.

THE
REVELATION OF JOHN THE DIVINE.

Q. By whom was this Book written ?

A. By St. John, the beloved disciple of our Lord.

Q. By what other name is it also called ?

A. *The Apocalypse.*

Q. What does this word signify ?

A. It is derived from a Greek word, which signifies, *to uncover what was before hidden.*

Q. With what does the Revelation open ?

A. With the extraordinary vision which the apostle had of the Lord Jesus appearing to him in glory.

Q. What command did John first receive from the Lord ?

A. To write his Epistles to the Seven Churches of Asia.

Q. Name these churches ?

A. 1. Ephesus.

2. Smyrna.

3. Pergamos.
4. Thyatira.
5. Sardis.
6. Philadelphia.
7. Laodicea.

Q. What was the nature of the Epistles addressed to them ?

A. They contain commendations, interspersed with reproofs and exhortations, and warnings of approaching judgments.

Q. Which of the churches are honourably distinguished by the unmixed commendation of the Lord ?

A. Those of *Smyrna* and *Philadelphia*.

Q. What encouraging assurance was given to the church of Philadelphia ?

A. " Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

Q. How was this promise fulfilled ?

A. When the tide of the Mahommedan invasion flowed over the Eastern Empire, and swept away the churches of Christ, Philadelphia alone was able to resist the conquerors, and after having sustained an unequal struggle for upwards of eighty years, preserved its integrity by an honourable capitulation.

Q. Of what does the remaining part of the Revelation consist?

A. Of prophetic visions, emblematical of future events in the Christian church.

Q. Have these prophecies been fulfilled?

A. Those which are contained in the chapters preceding the fifteenth, which are interpreted, as predicting the gradual subversion of the Roman Empire, the early state of the Christian church, its struggles, and the persecutions it endured, and the rise and dominion of the Papal power, have received their accomplishment: but the latter part, which is supposed to predict the subversion of Antichrist, and the final triumph of the true church, remains to be fulfilled.

Q. To which of the writings of the Jewish prophets do the predictions contained in the Revelation bear a remarkable resemblance?

A. With those of the prophet Daniel.

Q. With what does the Revelation conclude?

A. With a figurative description of heaven, under the emblem of "the Great City, the Holy Jerusalem;" and the urgent invitation of our Lord Jesus Christ to all mankind, to come and partake of His salvation.

"And the spirit and the bride say, come. And let

him that heareth say, come. And let him that is athirst, come : and whosoever will, let him take the water of life freely."

" Even so, come, Lord Jesus. The Grace of our Lord Jesus Christ be with *us* all.—Amen."

THE HISTORY OF THE JEWS,

*Brought down to the Destruction of Jerusalem,
70 years A. D.*

Q. What king was reigning when our Saviour was born ?

A. HEROD THE GREAT,* a most cruel, arbitrary sovereign.

Q. What is mentioned of him in the Gospels ?

A. He it was that murdered the children at Bethlehem, in the hope of destroying the Messiah.

Q. What instances are recorded in history of his cruelty ?

A. The most remarkable were, the murder of his wife, Mariamne, from some absurd grounds of suspicion; and afterwards, that of her sons, Aristobulus and Alexander.

Q. What was the nature of Herod's death ?

A. He died of some horrid disease, in great agonies ?

Q. How were his territories divided ?

* See page 174.

A. He left them to the sons that he had by his sixth wife; who, quarrelling about the succession, appealed to Augustus. This Emperor confirmed the will of Herod, and the kingdom was thus ruled ;

ARCHELAUS, was appointed to the sovereignty of Judea, Samaria, and Idumea.

HEROD ANTIPAS, to Galilee, with the title of Tetrarch.

PHILIP, to the region of Trachonitis, beyond the Jordan. This prince was remarkable for his justice and humanity. He died in the year 36, A. D.

Q. What became of Archelaus ?

A. He governed with so much cruelty, that he was deposed, and banished by Augustus Cæsar, to Vienne, in Gaul, A. D. 7.

Q. How were his dominions disposed of ?

A. Augustus sent Quirinius (called by St. Luke, according to the Greek method, Cyrenius) the Roman president of Syria, to take possession of them, and appointed Coponius to be governor, under the title of Procurator of Judea.

Q. Was the power of the Jews yet further abridged by Augustus ?

A. Yes : from this time the power of life and death was taken from them ; they were to pay taxes to the

Roman Empire, and Justice was administered by the laws of Rome. The Romans, however, did not interfere in what related to their religion.

Q. Who was Procurator of Judea, at the time of our Saviour's crucifixion ?

A. Pontius Pilate.

Q. What more do you know of Herod Antipas ?

A. In endeavouring to ingratiate himself with Caligula, Emperor of Rome, to obtain the title of king, he fell a victim to his crafty disposition, and was banished by him in 38. It was this Herod that beheaded John the Baptist, and to whom Christ was sent by Pontius Pilate.

AGRIPPA, the son of the murdered Aristobulus, and grand-son of Herod the Great, received the dominions of Antipas and of Philip, from Caligula. It was this Agrippa who, to satisfy the Jews, imprisoned St. Peter, and beheaded the apostle, James the Great.

Q. What is related of the death of Herod Agrippa ?

A. That, in making an oration to the people of Tyre and Sidon, he took upon himself the honour due to God, " And the people gave a shout, saying, it is the voice of a god, and not of a man." And immediately the angel of the Lord smote him, because he gave not God the glory : and he was eaten of worms,

and gave up the ghost."* Agrippa, was succeeded by his son,

AGRIPPA II. 44, A. D. who assumed the title of king. At this time, the Roman governors oppressed and persecuted the Jews; the priesthood was disturbed with its own feuds between the different orders of priests; and general discontent appeared to prevail, which determined them to make an attempt to shake off the Roman yoke; Agrippa, and his sister Berenice, tried to convince the Jews of their folly in resisting the Roman governors appointed over them; but, finding their intreaties in vain, they leant towards the Romans, and secured for themselves a place of retreat, anticipating what must be the inevitable result of a war.

Q. Who were the governors that oppressed the Jews?

A. Cuspius Fadus;

Felix, before whom, St. Paul pleaded his cause;
Festus, but more particularly

Florus, in the reign of the Emperor Nero.

Q. Give an outline of the war with the Romans?

A. Vespasian, Emperor of Rome, advanced towards

* Acts xii. 22.

the Holy Land. After meeting with great resistance, he succeeded in taking many of the Jewish towns, and a general massacre of the Jews in the provinces, followed their capture. He began his preparations for the siege of Jerusalem, but was called back to his country before he had attacked that city. Then it was that the Christians, bearing in mind the predictions of our Lord, fled, and took refuge in the dominions of king Agrippa II. But the Jews rejected all offers of mercy, and on the return of the Roman army under Titus, the son of Vespasian, the city of Jerusalem, after a most obstinate and lengthened siege, was captured. The sufferings of the Jews were unparalleled; they were crucified in such numbers, that at length room was required for the crosses, and crosses for the bodies; they suffered from famine to that extent, that there were instances of women devouring their children. The temple, with its marble courts and gilded towers, was crowded with the dead; even the Roman soldiers shuddered, and Titus used every remonstrance to induce the Jews to surrender, but in vain. The temple was fired, and the very foundations dug up, to search for treasure. It is related, that "The Book of the Law;" the seven-branched candlestick; and the golden table, were carried to Rome.

Q. When was this destruction of the whole city accomplished?

A. Seventy years after Christ.

Q. Have the Jews existed any where as a nation since the downfall of their country?

A. No: they have been dispersed into all the countries of the world; and the massacres and cruelties to which they have since been exposed, are well known.

Q. What became of their king, Agrippa?

A. Agrippa, the last of the house of Herod, retired to Rome, and was kindly received by Vespasian.

It was this Agrippa who heard Paul when he was accused of the Jews, and brought before Felix and Festus at Cæsarea, (the residence of the governors of Judea.)

Q. What effect did the preaching, and defence of Paul produce upon king Agrippa?

A. He said unto him, "Almost thou persuadest me to be a Christian."

Remarks on the various Names of God's People ; on their Priesthood ; on their Calendar ; and on the Religious Sects mentioned in the Scriptures.

1st. HEBREWS.—A term first applied to Abraham. and continued as the national appellation until the end of the captivity in Egypt. The name was derived from *Eber*, or *Heber*, (the forefather of Abraham) whose sons alone, of all the descendants of Noah, refused to join in the erection of the Tower of Babel, As the language of those who did join in this work was confounded, the Hebrew is supposed to have been the original language of the world.

2nd. ISRAELITES.—The name for the whole nation, as descended from *Jacob*, whose name was Israel.

3rd. JEWS.—The name given to the Tribes descended from Judah. About the time of the Babylonish captivity, when the rest of the Tribes were wholly dispersed, the appellation of Jews became general, to express all the remains of the nation.

The Jewish Priesthood.

Q. Who were the Priests ?

A. They were the ministers of religion ; of the Tribe of Levi ; and descendants of Aaron. At the head of the Priesthood was,

THE HIGH PRIEST, who was alone permitted to enter the Holy of Holies once a year, to make atonement. He was the special type of Christ.

THE CHIEF PRIESTS, were the heads of the Twenty-four Orders into which the successors of Aaron had been divided by David.

Q. Who were employed in the service of the Temple ?

A. **THE GIBEONITES**, and their descendants,
THE NETHINIMS.

The history of the Gibeonites, and the fraud they practised upon Joshua, is found in the 9th chapter of Joshua. They came to him at the time that he was conquering the Canaanitish nations, praying that they might be spared, as they were from afar : and bound the Israelites in a treaty of peace with them. On their stratagem being discovered, their lives were spared, but they were condemned to be hewers of wood and drawers of water for the use of the Temple *Worship*.

The Jewish Calendar.

Q. How did the Israelites divide their year ?

A. Into the *Sacred* and *Civil Year*. The sacred, originally began in the autumn; but, after the deliverance of the Israelites out of Egypt, they placed the commencement of their sacred year in the spring, when the face of the Creation was renewed; but they continued to reckon their civil concerns by their old style, from its agreeing with that of surrounding nations.

Q. How did the ancient Hebrews express their months ?

A. They had no other method, at first, of expressing them than by saying, the 1st month, the 2nd, and so on. Moses, however, speaks of the month Abib, probably the Egyptian name for the month of March. The word signified “ an ear of corn.” In the Books of Kings, other names are introduced, but it is not agreed about their origin. After the Babylonish captivity, the Hebrews adopted the names used by the Chaldeans and Persians.

These names were,

| | | | |
|-------------------------------------|---|---|--------|
| <i>Nisan</i> , answering to Abib, | } | - | March. |
| the 1st month of the year | | | |
| <i>Ijar</i> , called in Kings, Zif, | - | - | April. |
| | | | κ 3 |

| | |
|--|------------|
| <i>Sivan</i> , - - - - - | May. |
| <i>Thamuz</i> , - - - - - | June. |
| <i>Ab</i> , - - - - - | July. |
| <i>Elul</i> , - - - - - | August. |
| <i>Tisri</i> , called in Kings, <i>Ethanim</i> , | September. |
| <i>Marchesvan</i> , or <i>Bul</i> , - - - - | October. |
| <i>Chisleu</i> , - - - - - | November. |
| <i>Tebeth</i> , - - - - - | December. |
| <i>Shebat</i> , - - - - - | January. |
| <i>Adar</i> , - - - - - | February. |

These being lunar months, twelve of which would not complete the solar year, a thirteenth month, called *Veadar*, or a second *Adar*, was introduced every third year, to make up the deficiency.

Of the Division of the Day.

Q. How did the Hebrews reckon their day and night, and how were their days and nights subdivided?

A. They reckoned the day from the setting of the sun, to the setting of the next sun. "Now, the evening and the morning were the first day."*

The ancient Hebrews do not appear to have

* Genesis i.

measured their days by hours. We find, in the Old Testament, no other division of the day than that of morning, noon, and evening, and the night was in like manner divided into three parts, night, midnight, and the morning watch.

In the New Testament, however, the day is divided into twelve equal hours, the Jews having probably adopted this mode of computation from the Romans ; but although the hours of the same day were equal, their length necessarily varied at different seasons of the year, according to the length of the day, since the day reckoned from sunrise to sunset. From the Romans, also, the Jews adopted the division of their night into four watches, of equal duration.

The Religious Sects.

Q. Which were the principal Sects ?

A. THE PHARISEES. The description St. Luke gives of this sect, is quite sufficient to explain the opinions of the Pharisees, " They trusted in themselves that they were righteous, and despised others." They were strict observers of external rites and ceremonies. The Pharisees had existed about 150 years A. C.

THE SADDUCEES : so called, from Sadoc their

founder, who lived about 200 years A. C. They denied the immortality of the soul, and the resurrection of the body.

THE HERODIANS. This sect may be considered as a political society, and one that feared man, rather than God. They derived their name from Herod, whose favour they courted, as also that of the Romans.

THE ZEALOTS, who probably belonged to that seditious sect among the Jews, called the

GALILEANS, remarkable for their determined resistance to the rule of any foreign power ; and to whose turbulent spirit is ascribed many of the miseries that the Jews afterwards suffered. Their leader, was Judas of Galilee, who encouraged the opinion, that it was unlawful to pay tribute, and that it was extreme degradation to be under a foreign yoke. He preached that his sect was to have no other lord and master than God. Judas was living at the time of " the taxing," by the Romans.

THE ESSENES. This sect was but little known, and its origin is obscure. St. Paul alludes to the Essenes in his Epistles ; they were strict observers of the Ceremonial Law.

THE GRECIANS, OR HELLENISTS. These were Gentiles, who came over to the Jewish religion. They were, by some, divided into two sorts, viz. :—

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THE PROSELYTES OF THE GATE, and THE PROSELYTES OF RIGHTEOUSNESS, or of THE COVENANT.

The former were Gentiles who did not observe the whole of the Law; the latter, observed all the Mosaic rites and ordinances, and were entitled to the same privileges as the Jews.

THE NICOLAITANS—a Sect among Christians, which is mentioned in the Revelations of St. John. Perverting the Word of God, they allowed themselves many sinful indulgences, and participated in the idolatrous feasts of the Heathens.

An Explanation of some Jewish Institutions ; of Words ; and of Expressions and Terms.

THE SCHOOLS OF THE PROPHETS. These were the first establishments for religious learning that we read of in Scripture. They are said to have been formed by Samuel, the prophet. There were schools at Naioth near Ramah, Bethel, Gilgal, Jericho, and Jerusalem.

THE SYNAGOGUES are supposed to have been first established by Ezra, for the purpose of the constant instructions of the people. In time, they became

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frequent throughout the land, every city having its Synagogue, in which public prayers were offered, and the Book of the Law was expounded. A President was selected, who could undertake the management of judicial affairs, and was called, the Ruler of the Synagogue.

THE GREAT COUNCIL, or SANHEDRIM. This Council was composed of Chief Priests, Elders, and Scribes, amounting to Seventy-two persons; who assembled for the purpose of regulating religious matters, and other general affairs of the kingdom. It was established after the captivity; and perhaps grew out of the appointment of the Elders, who assisted Moses in his civil government.

PATRIARCH. This was a name given to the heads of families, and to the heads of the Twelve Tribes of Israel. There were Patriarchs that lived before the Deluge, which were styled the *Ante Diluvian* patriarchs; and those that lived after, were called the *Post Diluvian*.

PROPHET, or SEER. The Prophets were raised up by God to reveal His will, and foretel future events.

ELDERS. This term was used by Joshua, when assembling the three degrees of judges over Israel, *just before his death*. He spoke of the "Elders of

Israel," or of the congregation, which congregation was the Council, established by Moses, and afterwards (as we have just described) called the Sanhedrim. After the establishment of Christianity, the term Elders, was used to express the teachers of the Christian church.

SCRIBES. Previous to the Babylonish captivity, the word Scribe was used to denote a Secretary. It was the office of the ecclesiastical scribes to write copies of the law; and this gradually led to their becoming expounders of the Law and the Prophets, and teachers in the Synagogues. In the course of time, it was asserted by them that the Elders of the people had handed down a tradition that Moses received two laws from God, the one in writing, the other oral. By the time that our Saviour came upon earth, the Scribes entirely depended upon these traditional expositions, and thus "they had made the word of God of none effect through their traditions."*

Scribes, Doctors of Law, or Lawyers, implied the same.

RABBI, the plural Rabbin. This was a title of dignity among the Hebrews, and signified *Doctor*, or

* Matt. xv. 6.

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Master. It was only given to those who were considered to be perfectly skilled in the knowledge of the law, and the traditions of the Elders. The Rabbi was at the head of the Synagogues; he judged in matters of religion, and taught the law. The scholars sat on stools, at the feet of their masters. Hence is explained that observation in the 22nd chapter of the Acts, "that Paul studied at the feet of Gamaliel."

THE TRADITIONS OF THE ELDERS. These were collected into Six Books, about the middle of the second century after Christ, by Rabbi Judah, the president of the Sanhedrim, (as a remnant of the people who had settled in Galilee, still called their council.)

THE MISHNA, the name given to this collection.

THE GEMARA, Comments and Explanations of traditionary doctrine.

THE TALMUD. The name for both together.

PHYLACTERY. The Phylacteries were rolls of parchment, upon which were written texts of Scripture. These, many devout Jews wore upon their foreheads, wrists, and the hems of their garments, which custom was probably founded upon a passage in Exodus, where the Lord spake unto Moses on bringing forth the children of Israel out of Egypt, and *observing the Passover.*

“ It shall be for a sign unto thee, upon thine hand, and for a memorial between thine eyes, that the Lord’s law may be in thy mouth.” The Pharisees wore their phylacteries broader than any one else from vanity and hypocrisy, for which they were reproved by our Saviour.

NAZARITE. The word signifies *sanctified*, or *consecrated*. The Nazarites devoted themselves to the service of God.*

EVANGELIST, in the New Testament, signifies a *preacher of the Gospel*. For many ages the term has been used to denote the writers of those narratives, that contain the account of our Saviour’s life.

APOSTLE. A person sent by another. The term is particularly applied to those whom our Lord selected and sent forth to preach the Gospel.

DEACON. The Deacons were those appointed by the apostles to assist them in their arduous duties, and to take care of the poor.

PUBLICANS. These were generally Jews, who received an appointment to collect the taxes imposed upon their nation by the Romans. At the time they are mentioned in Scripture, these offices were filled by inferior persons, despised by the Jews, which accounts

* See page 74.

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for their reproving our Saviour for being a friend of Publicans and Sinners.

TIRSHATHA. A name for the Persian governors, put over the Jews after their captivity.

CENTURION. A Roman officer over 100 men.

TETRARCH. The Roman name for the government of a fourth part of a district.

The various Names by which the Land of Canaan has been called.

CANAAN, from the son of Ham, whose descendants peopled that country.

THE LAND OF PROMISE. Because promised by God to the posterity of Abraham.

THE LAND OF JUDEA, and of **ISRAEL**. At the time of the division of the kingdom, at the death of Solomon.

PALESTINE. A name given to the country by the Romans, from the Philistines, the inhabitants of its western coasts, who were known to them, and whose name had gradually become corrupted into that of Palestines.

THE HOLY LAND. The country acquired this name from its having been the scene of our Lord's birth, ministry, and death.

An Account of those Places mentioned in the Scriptures, the situations of which are uncertain.

TARSHISH. Its most probable position seems to have been in Spain. There was also a city of the same name in Asia-Minor.

OPHIR. Supposed to have been situated on the eastern coast of Africa towards Sofala, where Solomon traded for gold. Some Geographers, however, suppose it to have been the Island of Ceylon, or the present kingdom of Siam.

CHETTIM, or CHITTIM. Macedonia.

THE ISLES OF THE GENTILES, OR, OF THE SEA. Constantly spoken of in the Psalms, and in Isaiah, are supposed to have been those parts of Europe most known to the inhabitants of Asia. The grandsons of Japheth, Elishah, Tarshish, Chittim or Kittim, and Dodanim, divided these Isles, which are often called by their names. The Archipelago is generally implied.

After the Deluge, the Earth had been re-peopled by the Sons of Noah, and their Descendants, viz. :—

Sons of Shem.

ELAM: this son settled in *Persia*.

ASHUR, dwelt at *Shinar*.

ARPHAXAD, in the west of *Armenia*.

LUD, in the eastern part of *Armenia*.

ARAM, in *Syria*.

Sons of Ham.

CUSH, went to *Arabia*.

MIZRAIM, settled in *Egypt*.

PHUT, in the north-western parts of *Africa*.

CANAAN, in the land called from him, *Canaan*.

Sons of Japheth.

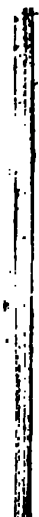
GOMER, the eldest son, first lived in *Asia Minor*, and afterwards crossed over to the north-western countries of *Europe*.

MAGOG, settled in the north of *Asia*, and the *Scythians* descended from him.

MADAI, gave name to the country called *Media*.
 JAVAN, or ION, peopled the south of Asia Minor,
 and that country was from him called Ionia.
 He afterwards went with his four sons into
Greece and Italy.
 TUBAL, and } settled in the north-east, between
 MESHECH, } Armenia, and the *Euxine*, or *Black*
Sea.
 TIRAS, peopled *Thrace*.

The following Note refers to the Questions and Answers relating to the Canon of the New Testament, and the Fathers of the Church, page 9.

The Canon of the New Testament was not regulated at one time, but the several Books were generally received by the Primitive Fathers of the Church, with the exception of the Epistle to the Hebrews, the Epistle of James, the Second and Third of John, that of Jude, and the Apocalypse: these, though extant from the first, were not universally received as divinely inspired until a later period. The following enumeration of the most celebrated Fathers of the Church of the succeeding centuries, is given with the view of shewing their division into the two Classes of Latin and Greek.



ERRATA.

Page 55, line 22, for they, read *he may*.

Page 60, the v. chap. and 6th verse of Cor. (note.)

Page 90, For Psalm xii. (note), read *xli*.

Page 105, line 17, for Elijah, read *Elisha*.

Ib. For Luke x. 52, read *ix. 54*.

Page 133, for John xi. read John *xix*, (note.)

Page 163, for verse 56, read *Matt. verse 6*, (note.)

Page 185, for Mark xv. read *xvi*, (note.)

Page 188, for verse 34, read *Acts v. verses 3 and 4*.

Page 195, line 1, for bear, read *bare*.

Page 218, The Parable of "The unmerciful Servant," omitted.

Page 230, line 1, for Emma, read *Emmaus*.

Ib. The Miracle of "The Miraculous Draught of Fishes," omitted.

Page 231, The Parables of "The Ten Pieces of Silver,"—"The Lost Sheep,"—and "The unjust Steward," should have been placed with those not found in the other Gospels, page 230.

